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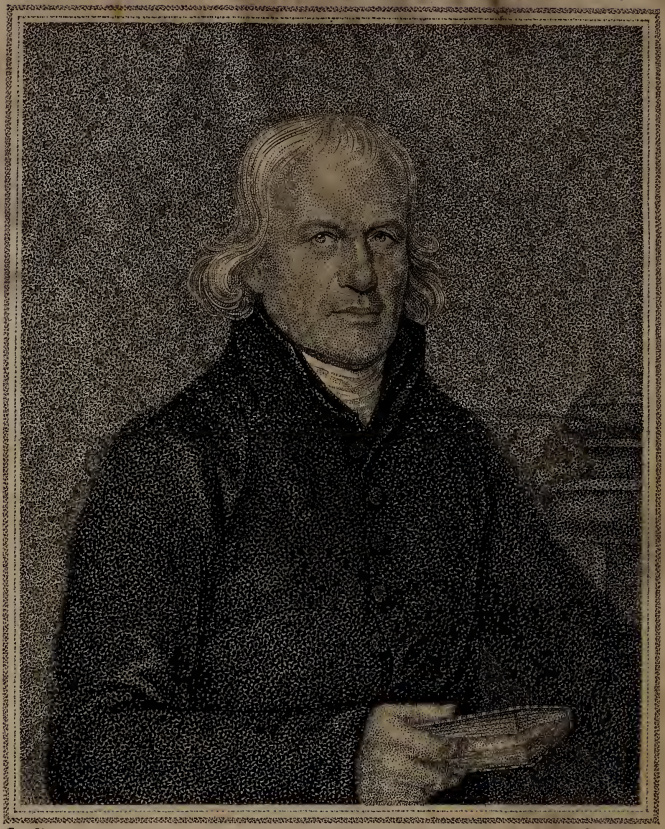

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REV. FRANCIS ASBURY

Bishop of the M.E. Church.

THE

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FOR

THE YEAR OF OUR LORD

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THE

METHODIST MAGAZINE.

FOR JANUARY, 1819.

Divinity.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 449, Vol. 1.)

162. This is found to hold true, even in those sciences where the objects of enquiry are the most familiar and the most accessible. Before the right method of philosophising was acted upon, how grossly did philosophers misinterpret the phenomena of external nature! When a steady perseverance in the path of observation could have led them to infallible certainty, how misled in their conception of every thing around them, when, instead of making use of their senses, they delivered themselves up to the exercises of a solitary abstraction, and thought to explain every thing by the fantastic play of unmeaning terms, and imaginary principles! And, when at last set on the right path of discovery, how totally different were the results of actual observation from those systems which antiquity had rendered venerable, and the authority of great names had recommended to the acquiescence of many centuries! This proves, that, even in the most familiar subjects, man knows every thing by observation, and is ignorant of every thing without it; and that he cannot advance a single footstep in the acquirement of truth, till he bid adieu to the delusions of theory, and sternly refuse indulgence to its fondest anticipations.

163. Thus, there is both a humility and a hardihood in the philosophical temper. They are the same in principle, though different in display. The first is founded on a sense of ignorance, and disposes the mind of the philosopher to pay the most respectful attention to every thing that is offered in the shape of evidence. The second consists in a determined purpose to reject and to sacrifice every thing that offers to oppose the influ-

ence of evidence, or to set itself up against its legitimate and well established conclusions. In the ethereal whirlpools of Des Cartes, we see a transgression against the humility of the philosophical character. It is the presumption of knowledge on a subject, where the total want of observation should have confined him to the modesty of ignorance. In the Newtonian system of the world, we see both humility and hardihood. Sir Isaac commences his investigation with all the modesty of a respectful enquirer. His is the docility of a scholar, who is sensible that he has all to learn. He takes his lesson as experience offers it to him, and yields a passive obedience to the authority of this great school-master. It is in his obstinate adherence to the truth which his master has given him, that the hardihood of the philosophical character begins to appear. We see him announce, with entire confidence, both the fact and its legitimate consequences. We see him not deterred by the singularity of his conclusions, and quite unmindful of that host of antipathies which the reigning taste and philosophy of the times mustered up to oppose him. We see him resisting the influence of every authority but the authority of experience. We see that the beauty of the old system had no power to charm him from that process of investigation by which he destroyed it. We see him sitting upon its merits with the severity of a judge, unmoved by all those graces of simplicity and magnificence which the sublime genius of its inventor had thrown around it.

164. We look upon these two constituents of the philosophical temper, as forming the best preparation for finally terminating in the decided Christian. In appreciating the pretensions of Christianity, there is a call both upon the humility and the hardihood of every enquirer; the humility which feels its own ignorance, and submits without reserve to whatever comes before it in the shape of authentic and well-established evidence; and the hardihood which sacrifices every taste and every prejudice at the shrine of conviction, which defies the scorn of a pretended philosophy, which is not ashamed of a profession that some conceive to be degraded by the homage of the superstitious vulgar, which can bring down its mind to the homeliness of the gospel, and renounce without a sigh all that is elegant, and splendid, and fascinating in the speculations of moralists. In attending to the complexion of the Christian argument, we are widely mistaken, if it is not precisely that kind of argument which will be most readily admitted by those whose minds have been trained to the soundest habits of philosophical investigation; and if that spirit of cautious and sober-minded enquiry to which modern science stands indebted for all her triumphs, is not the very identical spirit which leads us to "cast down all our lofty imaginations, and to bring every thought into the captivity of the obedience of Christ."

165. On entering into any department of enquiry, the best preparation is that docility of mind which is founded on a sense of our total ignorance of the subject; and nothing is looked upon as more unphilosophical than the temerity of that *a priori* spirit, which disposes many to presume before they investigate. But if we admit the total ignorance of man antecedent to observation, even in those sciences where the objects of enquiry are the nearest and the most familiar, we will be more ready to admit his total ignorance of those subjects which are more remote and more inaccessible. If caution and modesty be esteemed so philosophical, even when employed in that little field of investigation which comes within the range of our senses; why should they not be esteemed philosophical when employed on a subject so vast, so awful, so remote from direct and personal observation, as the government of God? There can be nothing so completely above us, and beyond us, as the plans of the Infinite Mind, which extend to all time, and embrace all worlds. There is no subject to which the cautious and humble spirit of Lord Bacon's philosophy is more applicable; nor can we conceive a more glaring rebellion against the authority of his maxims, than for the beings of a day to sit in judgment upon the Eternal, and apply their paltry experience to the counsels of his high and unfathomable wisdom. We do not speak of it as impious; we speak of it as unphilosophical. We are not bringing the decrees of the orthodox to bear against it; we are bringing the principles of our modern and enlightened schools. We are applying the very same principles to a system of theism, that we would do to a system of geology. Both may regale the fancy with the grandeur of their contemplations; both may receive embellishment from the genius and imagination of their inventors; both may carry us along with the powers of a captivating eloquence. But all this is not enough to satisfy the severe and scrupulous spirit of the modern philosophy. Give us facts. Give us appearances. Show us how, from the experience of a life or a century, you can draw a legitimate conclusion so boundless in its extent, and by which you propose to fix down both the processes of a remote antiquity, and the endless progressions either of nature or of providence in future ages. Are there any historical documents? Any memorials of the experience of past times? On a question of such magnitude we would esteem the recorded observations of some remote ages to be peculiarly valuable, and worth all the ingenuity and eloquence, which a philosopher could bestow on the limited experience of one or two generations. A process of geology may take millions of years before it reaches its accomplishment. It is impossible, that we can collect the law or the character of this process from the experience of a single century, which does not furnish us one single

step in this vast and immeasurable progression. We look as far as we can into a distant antiquity, and take hold with avidity of any authentic document, by which we can ascertain a single act to guide and to enlighten us in this interesting speculation. The same caution is necessary in the subject before us. The administration of the Supreme Being is coeval with the first purposes of his uncreated mind, and it points to eternity. The life of man is but a point in that progress, to which we see no end, and can assign no beginning. We are not able to collect the law or the character of this administration from an experience so momentary. We therefore cast an eye on the history of past times. We examine every document which comes before us. We compare all the moral phenomena, which can be collected from the narrative of antiquity. We seize with avidity every record of the manifestation of Providence, every fact which can enlighten the ways of God to man; and we would esteem it a deviation from the right spirit and temper of philosophical investigation, were we to suffer the crude or fanciful speculations of our own limited experience to take a precedency over the authentic information of history.

166. But this is not all. Our experience is not only limited in point of time; it is also limited in point of extent. To assign the character of the divine administration from the little that offers itself to the notice of our own personal experience, would be far more absurd than to infer the history and character of the kingdom from the history and character of our own families. Vain is the attempt to convey in language what the most powerful imagination sinks under; how small the globe, and all which it inherits, is in the immensity of creation! How humble a corner in the immeasurable fields of nature and of providence! If the whole visible creation were to be swept away, we think of the dark and awful solitude which it would leave behind it in the unpeopled regions of space. But to a mind that could take in the whole, and throw a wide survey over the innumerable worlds which roll beyond the ken of the human eye, there would be no blank, and the universe of God would appear a scene as goodly and majestic as ever. Now it is the administration of this God that we sit in judgment upon; the counsels of Him, whose wisdom and energy are of a kind so inexplicable; whom no magnitude can overpower, whom no littleness can escape, whom no variety can bewilder; who gives vegetation to every blade of grass, and moves every particle of blood which circulates through the veins of the meanest animal; and all this by the same omnipotent arm that is abroad upon the universe, and presides in high authority over the destiny of all worlds.

167. It is impossible not to mingle the moral impressions of piety with such a contemplation. But suppose these impres-

sions to be excluded, that the whole may be reduced to a matter of abstract and unfeeling intelligence. The question under consideration is, How far the experience of man can lead him to any certain conclusions, as to the character of the divine administration? If it does lead him to some certain conclusions, then, in the spirit of the Baconian philosophy, he will apply these conclusions to the information derived from other sources, and they will of course affect, or destroy, or confirm the credibility of that information. If, on the other hand, it appears that experience gives no light, no direction on the subject, then, in the very same spirit, he will submit his mind as a blank surface to all the positive information which comes to it from any other quarter. We take our lesson as it comes to us, provided we are satisfied beforehand, that it comes from a source which is authentic. We set up no presumptions, of our own against the authority of the unquestionable evidence that we have met with, and reject all the suggestions which our defective experience can furnish, as the follies of a rash and fanciful speculation.

168. Now, let it be observed, that the great strength of the Christian argument lies in the historical evidence for the truth of the gospel narrative. In discussing the light of this evidence, we walk by the light of experience. We assign the degree of weight that is due to the testimony of the first Christians upon the observed principles of human nature. We do not step beyond the cautious procedure of Lord Bacon's philosophy. We keep within the safe and certain limits of experimental truth. We believe the testimony of the apostles, because, from what we know of the human character, it is impossible that men in their circumstances could have persevered as they did in the assertion of a falsehood; it is impossible that they could have imposed this falsehood upon such a multitude of followers; it is impossible that they could have escaped detection, surrounded as they were by a host of enemies, so eager and so determined in their resentments. On this kind of argument we are quite at home. There is no theory, no assumption. We feel every inch of the ground we are treading upon. The degree of credit that should be annexed to the testimony of the apostles is altogether a question of experience. Every principle which we apply towards the decision of this question, is founded upon materials which lie before us, and are every day within the reach of observation. Our belief in the testimony of the apostles is founded upon our experience of human nature and human affairs. In the whole process of the inquiry, we never wander from that sure, though humble path, which has been pointed out to us by the great master of philosophising. We never cast off the authority of those maxims, which have been found in every other department of knowledge to be sound and infallible. We never suffer assumption to

take the precedency of observation, or abandon that safe and certain mode of investigation, which is the only one suited to the real mediocrity of our powers.

169. It appears to us, that the disciples of the infidel philosophy have reversed this process. They take a loftier flight. You seldom find them upon the ground of the historical evidence. It is not, in general, upon the weight, or the nature of human testimony, that they venture to pronounce on the credibility of the Christian revelation. It is on the character of that revelation itself. It is on what they conceive to be the absurdity of its doctrines. It is because they see something in the nature or dispensation of Christianity, which they think disparaging to the attributes of God, and not agreeable to that line of proceeding which the Almighty should observe in the government of his creatures. Rousseau expresses his astonishment at the strength of the historical testimony; so strong, that the inventor of the narrative appeared to him to be more miraculous than the hero.—But the absurdities of this said revelation are sufficient in his mind to bear down the whole weight of its direct and external evidences. There was something in the doctrines of the New Testament repulsive to the taste and the imagination, and perhaps even to the convictions of this interesting enthusiast. He could not reconcile them with his pre-established conceptions of the divine character and mode of operation. To submit to these doctrines, he behoved to surrender that theism, which the powers of his ardent mind had wrought up into a most beautiful and delicious speculation. Such a sacrifice was not to be made. It was too painful. It would have taken away from him, what every mind of genius and sensibility esteems to be the highest of all luxuries. It would destroy a system, which had all that is fair and magnificent to recommend it, and mar the gracefulness of that fine intellectual picture, on which this wonderful man had bestowed all the embellishments of feeling, and fancy, and eloquence.

170. In as far, then, as we can judge of the conduct of man in given circumstances, we would pass a favourable sentence upon the testimony of the apostles. But, says the Deist, I judge of the conduct of God; and what the apostles tell me of him is so opposite to that judgment, that I discredit their testimony. The question at issue betwixt us is, shall we admit the testimony of the apostles, upon the application of principles founded on observation, and as certain as is our experience of human affairs? Or shall we reject that testimony upon the application of principles that are altogether beyond the range of observation, and as doubtful and imperfect in their nature, as is our experience of the counsels of Heaven? In the first argument there is no assumption. We are competent to judge of the behaviour of man in given cir-

cumstances. This is a subject completely accessible to observation. The second argument is founded upon assumption entirely. We are not competent to judge of the conduct of the Almighty in given circumstances. Here we are precluded, by the nature of the subject, from the benefit of observation. There is no antecedent experience to guide or to enlighten us. It is not for man to assume what is right, or proper, or natural for the Almighty to do. It is not in the mere spirit of piety that we say so; it is in the spirit of the soundest experimental philosophy. The argument of the Christian is precisely what the maxims of Lord Bacon would dispose us to acquiesce in. The argument of the infidel is precisely that argument which the same maxims would dispose us to reject; and when put by the side of the Christian argument, it appears as crude and as unphilosophical, as do the ingenious speculations of the schoolmen, when set in opposition to the rigour, and evidence, and precision, which reign in every department of modern science.

(To be continued.)

A SHORT AND CANDID VIEW OF POPERY, IN A SERMON PREACHED AT THE OLD JEWRY, NOV. 3, 1754. BY CHARLES BULKLEY.

(Concluded from Vol. I. page 453.)

If we now proceed,

II. To inquire into the foundations of it, we shall find them to be laid in human policy, in pretended infallibility, and ecclesiastical tradition. The first points out to us the ends that were aimed at by those who were the principal agents in the formation and contrivance of it, and which we have reason to believe are still kept in view by its ablest and most vigilant defenders. The latter are the means or instruments which were at first made use of, and are still employed, to inculcate and enforce whatever other artifice or invention may be thought necessary towards answering these ends. When we consider what has been already said concerning the direct, the natural, the apparent, and undeniable tendency of Popery, to corrupt the most essential principles of devotion, to weaken, and, in a manner, to dissolve the obligations of morality, it is scarce possible to imagine that it could have been originally, and in pure simplicity, designed to promote the cause of virtue and religion; whatever candid allowances are now to be made for the apprehensions of those, who have been for so long a time blinded by its delusions. But no sooner do we begin to conceive of it, as a system of worldly policy, but it appears to be, in all its parts, most admirably fitted and adapted for answering the ends of it. By that dreadful tyranny which it exercises over men's reason and understanding, it brings their

minds into a state of the most abject servility; and thus are they prepared, tamely and ignominiously, to submit to every encroachment that may be made upon their rights and properties, by their governing prince or supreme magistrate. And, at the same time, this prince himself is encouraged, if his disposition be arbitrary and tyrrannical, in all his most ambitious and destructive projects, and in every villainous method that he can think proper for the execution of them, by having it in his power to procure, as in many cases has been so easily done, the permission and countenance of an authority, which his unhappy subjects are taught to look upon as being in the highest degree sacred; and by those pardons, which are as easy to be purchased, without the least thought of repentance, even for his most atrocious iniquities. When we consider how much the whole business and trade of auricular confession is calculated to put the priest in possession of the most important secrets, and to give him the fairest opportunity of insinuating the most corrupt and wicked counsels, that may be thought subservient to any particular designs of worldly policy or temporal interest, can we doubt whether or not this was the very end of its institution? When we reflect upon the immense riches that are daily flowing into the treasury of the church, either as donations to holy places, or to consecrated orders of men, or arising from the distribution of Christ's blood, of the sufferings and merits of saints, of indulgencies and dispensations from the infliction of penances, or from praying souls out of purgatory, is it possible to believe that this accumulated wealth was not the very end proposed, and aimed at by these several inventions? In speculation and theory, however, one would be apt to imagine, that the greatest difficulty had been still behind; the difficulty I mean of making these and other inventions of the like sort, to pass for the most important dictates and essential principles of religion. In vain would it have been to make the appeal to reason; reason would have rejected them with abhorrence. Equally in vain to have had recourse to the Scriptures, as the test and standard of their truth. Yet was not even this a difficulty too great for Romish policy both to encounter and to overcome. Reason was silenced; the Scriptures were locked up; infallibility was pretended, and infallibility was acknowledged. But yet, lest even this should not be sufficient for procuring a becoming reverence to be paid to the dictates and injunctions of the church, and to answer the ends of a corrupt, ambitious policy; lest disputes should arise, as in fact they have done, concerning the person or persons in whom this infallibility was lodged; or lest the minds of the deluded multitude should be at any time, or upon any extraordinary occasion, disposed to enquire whether, after all, it resided any where here below,—another expedient was devised: Tradition; holy, ecclesiastical tradition, was

brought in to aid and assist infallibility; and because tradition is the only method by which we can possibly be made acquainted with the opinions of former times, it has been artfully and successfully perverted into a reason for our believing these opinions to be true, however absurd and extravagant; such of them, at least, as are best calculated for subserving the ends that have been already pointed out, as those which can alone, with any consistency, be thought to have been originally aimed at in the general tenor of Popish innovations. Here, then, we have the foundation of Popery, in the end it proposes, and the means it makes use of for the accomplishment of it. It will not, I presume, be necessary much to enlarge upon our

III. Head of discourse, which was to shew the insufficiency of this foundation. A religion not founded upon reason, cannot be the religion of a man. A religion not to be met with in Scripture, cannot be the religion of a Christian. Reason and Scripture, therefore, must ultimately decide, even upon the claim of infallibility itself. Some appeal must necessarily be made to the reason and judgment of every man's own mind in proof of it; else every man might pretend to it alike, and every man, for that reason alone, be equally possessed of it. And yet, if such an infallibility could be supposed any where to subsist among the sons of men, the church of Rome, would, upon this state of the argument, of all other societies in the world, have the least appearance of being in possession of it. So contradictory to reason, so palpably absurd and monstrous are many of its doctrines; exceeding, in the height and extravagance of their absurdity, any principles whatsoever, that have in any part of the world ever past under the name or notion of religion. And if reason thus absolutely and peremptorily determines, by an immediate cognizance of fact itself, that the Romish church is not, and cannot be infallible in matters of religion, it does of course determine too, that no assurances of such an infallibility, to be resident in that church, were ever made by Christ or his apostles; because this would be in effect to suppose, that they had authorized all these absurdities. And, indeed, what is the plain, and obvious sense of that declaration made by our blessed Saviour, upon which so much stress has been laid in this interesting controversy? That declaration I refer to, in which we are assured, that "the gates of hell shall not prevail against" his church? What but this, that notwithstanding all the opposition which the gospel was to meet with from a prejudiced and unbelieving world, it should, nevertheless, be victorious and triumphant? And is there any thing in such an assurance or promise as this, that carries in it the least implication of infallibility, either in any single professor of Christianity, or in any body of men united in that profession? And, indeed, we may easily believe, that the ablest advocates of

the church of Rome are well aware of the invalidity of this claim; else, why are they so fond of having recourse to that other ground of Tradition, in favour of the several corrupt tenets they contend for? If there be, in reality, a living infallible head of the church, or a real infallibility any where subsisting in it, would not this alone be absolutely decisive, with respect to every point of doctrine whatsoever? would it not, render Tradition, as well as Scripture, altogether superfluous? Why then so little respect for the Scriptures, and so much for Tradition? The reason is plain; infallibility itself wanted the assistance of some farther light; and Tradition, in this case of need, was a much more convenient resource than the authority of Christ and his apostles. These, I think, are such reflections as would naturally result even from the most calm and dispassionate view of the doctrines and scheme of Popery. Let us now proceed,

IV. To point out those methods by which its influence and prevalency may be most effectually opposed. These will naturally be collected from what has been already insisted upon, and will, I apprehend, appear in the strongest point of view, by being represented in this comparative light. Thus, for instance first, We see that Popery is founded upon a most insolent and presumptuous invasion, made upon the rights of private judgment. That right, which is in so solemn a manner confirmed and ratified by the gospel of Christ, and by the public, express, and frequently repeated declarations of his holy apostles; nothing, therefore, can be more effectual as a means for our security against Popery, than the indulging in ourselves and giving all possible encouragement to it in others, a free and personal inquiry into the truths and principles of religion. Freedom, absolute, unlimited, uncensured freedom of inquiry, as it is the natural, undoubted privilege of mankind, so it must be, under God, one of our most effectual bulwarks against a religion that is founded upon the rejection of it. However, therefore, we may differ in other respects, we ought all to join in asserting and maintaining our liberty thus to differ. This is a common cause; and if any one man may, in any one instance whatsover, be either deprived of this liberty, or censured, condemned, or in any degree made to suffer for his use of it, with equal reason may all.

We have seen, likewise, secondly, that Popery has a most direct and immediate tendency both to inspire the prince with arbitrary and tyrannic views, and at the same time to sink the subject into a spirit of tame servility. Another natural and effectual barrier, therefore, against the encroachments of Popery, must be an ardent love of civil liberty. So far as this prevails, we must necessarily, and from our hearts, detest a religion that tends to the utter extirpation of it. And in the history of our own nation especially, we have the most solemn warning given us, that Pope-

ry and despotic oppressive power ought ever to be considered by British men, as mutually aiding and assisting each other.

We have seen, thirdly, that by many of the most peculiar solemnities, the stated, established rites of Popery, the worship of God is most unnaturally corrupted and debased, and his name dishonoured and blasphemed. Hence it follows, that, in proportion to that degree of manly piety, with which our own hearts are inflamed, and the desire we have of seeing such a spirit more generally diffused among mankind, must be our abhorrence of a religion in the very essential frame of it calculated to extinguish such a spirit, and to substitute, in the room of it, a low and grovelling superstition, or at best a pompous farce only, and splendid appearance of devotion.

Lastly, Popery, is a religion adapted to the encouragement of all wickedness and immorality. Notwithstanding the many arts and the perpetual efforts that were made use of by a long succession of ambitious pontiffs in the see of Rome, to give it its completion and firm establishment in the world, it could never, I believe, have come to be the religion of so great a part of Christendom, if it had not been calculated to silence the convictions and stifle the remorse of conscience, and to make men easy in their vices. How much soever, therefore, we may be inclined, on any other accounts, to favour and indulge an immoral spirit, and to throw contempt upon the sacred obligations of virtue, yet, while Popery continues to be the religion of so great a part of Europe, is it not by all of us to be looked upon with a jealous eye? And if so, every one ought for himself to remember, that nothing can have a more immediate or stronger influence towards introducing it among ourselves, than a general spirit of levity and inconsideration, of vanity and sensuality. These have a natural tendency to lead us into an indifference about all religion; and by this very indifference we are prepared the more easily to resign ourselves to that which is the most absurd.

Biography.

MEMOIR OF MR. JOHN MAN, MISSIONARY IN NOVA-SCOTIA.

Mr. John Man, the subject of the following memoir, was born in the city of New-York, in the United States of America, in the year 1743. His father died when he was young, and his mother, though pious, was too indulgent to her children, consequently he had but few restraints to curb his natural propensities,

which led him into folly and dissipation. Through the prevalence of evil example, and natural fondness for company, he gave early proof of a mind absorbed in worldly pursuits, and sinful amusements; not, however without frequent remorse and distress of soul, arising from conscious guilt, and an apprehension of danger to which his sins exposed him. Such convictions frequently returning, embittered his pleasing and profitable sins, and rendered him unhappy. About the age of 21 he married in a respectable family, and settled in business; but he did not continue long in this settled state; for being a little embarrassed in his temporal concerns, he left his family, and retired to Philadelphia. While he was in that city he was induced to go to the church, where he heard the Rev. Mr. Stringer, an Episcopal Clergyman, who, if I mistake not, was once a Methodist preacher, but had received orders in the Established Church. Under his preaching it pleased the Lord to awaken him to a sense of the awful state he was in. He immediately forsook his follies and sinful companions, and attended statedly on the means of grace. His mind at this time was filled with keen anguish, and bitter reflections on his past life, the misery he had brought upon himself, and distress upon his family and connexions. He was made to feel sensibly the plague of his own heart, and was penetrated with a consciousness of his miserable condition as a sinner before God. His convictions were deep and lasting, nor could he rest satisfied until the healing balm of a Saviour's blood was applied to his guilty conscience. Shortly after his being awakened he returned to New-York, where he commenced business again, and now, acting from better motives, and influenced by the fear of the Lord, he was diligent in business, fervent in spirit, seeking the Lord with all his heart. His mother being a member of the Moravian church, at her request he became a constant hearer of the Moravians; and so well persuaded was Mr. Gamble, their minister, of the sincerity of his repentance and reformation, that he was shortly after admitted into their society; but not always finding that spiritual food which he so earnestly sought, and frequently hearing Captain Webb, who described his case more clearly, and shewed the remedy provided for the cure of his sin-sick soul, he was induced to leave them, and unite himself with the Methodists.

About this time the first Methodist preachers, Messrs. Boardman and Pilmore, arrived in New-York, and under a sermon preached by Mr. Boardman he obtained redemption through the blood of Christ, the forgiveness of his sins; his sense of guilt was removed, his mind freed from all uneasiness and painful anguish, and he entered into the liberty of the people of God, and went on his way rejoicing. Shortly after he was appointed a class-leader, which office he held for many years, with credit

to himself and profit to the people. He grew in grace and in spiritual knowledge. "'Tis now," said he once to me and another friend conversing with him, "ten years since I experienced a change of heart, and I never lost the witness of the Spirit from that time to this." He frequently exercised his gift in exhortation, and being approved, he was entered upon the local preachers' plan, and used frequently to spend the Sabbath either in Long Island or Bloomingdale. I frequently accompanied him in those little excursions, returning either on Sunday night or Monday morning. Nor was his labour of love in vain; some were happily awakened and brought to the knowledge of the truth. In the beginning of the unhappy revolutionary war, the preachers forsook the city of New-York, and shortly after returned to England. Mr. Man was desired by the trustees and leaders of the society to keep the chapel open at New-York, which he accordingly did for a considerable time. When Philadelphia was taken by the British troops a way was open for Mr. Spragg, a travelling preacher in the connexion, to come to New-York, into whose hands he delivered up the charge of the society. He continued, however, to preach once a week in the chapel, unless duty called him to labour in some part of the country on the Lord's day. And while he was thus engaged in administering to the necessities of his fellow-men, he was particularly attentive to his temporal concerns, and the Lord was pleased not only to give him the common necessaries of life, but all things richly to enjoy.

At the conclusion of the American war, Mr. Man thought it his duty to embark, with a considerable number of the society, for the wilds of Nova-Scotia. Shelburne was the first place of his residence, where he preached regularly every Lord's-day, and sometimes occasionally on the week days. There were about sixty in society, besides a great number of people of colour, who had taken refuge with the loyalists, and had built a town in the neighbourhood. Shelburne was at that time full of people, and business brisk, but it soon was greatly depopulated, having no country to support it, which caused the inhabitants to remove to different places. Of course there was a general stagnation to every kind of business, and Mr. Man became much straitened in his circumstances, having expended all his money in purchasing land, and building a house; so that his future prospects became dark, and his mind in consequence thereof was oppressed with care and anxiety how to procure support for a large family, dependant upon him. Poverty staring him in the face, he was advised by his friends to remove to Liverpool, a sea-port town about forty miles from Shelburne, where a little society had been previously formed; and receiving

an invitation from several friends there, and in particular from Captain Dean, he embarked with him for that town, in the fall of the year. Here he continued for some years, preaching constantly on the Lord's day, and frequently two or three times on the week evenings, and it pleased God that a considerable revival of religion soon took place, so that many were awakened and brought to experience a sense of the pardon of sin, and adoption into the family of God. But the impoverished state of the place, at that time, afforded him very little support, and receiving little or no pecuniary aid from the people among whom he laboured, his mind was frequently burdened and cast down through manifold temptations. The Lord, however, supported him in these trials, and at one time in particular, he filled his soul with inexpressible joy and peace through believing; yea, filled him with the love of God in an extraordinary degree, delivering him from the remains of the carnal mind, and causing him to drink deep into the spirit of holiness. This took place at the house of a pious friend, at Windsor, where he had appointed to preach. Having now experienced this blessed change, he lived under a constant sense of the presence of God, and, as it were, sat in heavenly places with Christ Jesus.

The year following, he embarked with his brother and Mr Black for Philadelphia, where, with them, he was ordained by Dr. Coke and Mr. Asbury, both Deacon and Elder, and returned to Nova-Scotia, after an absence of eight weeks. But, being much straitened in his circumstances, and seeing no prospect of supporting his family in Liverpool, he, through the particular desire and assistance of P. Marchington, Esq. removed with his family to Newport, where he continued till his death. He now entered upon his labour with fresh zeal and encouragement, and gave himself up wholly to the work of the Lord, casting himself upon the providence of God for his support. It pleased the Lord to crown the labours of his servant with great success, and such a work of God broke out as is seldom seen in any place. Multitudes flocked to hear, and a society was formed, which consisted at that time of about sixty members, most of whom had experienced a happy change from nature to grace, from sin to holiness, and from bondage to liberty. It is, however, to be lamented, that a few years afterwards the work began to decline, many left the society, fell into the Antinomian delusion, and joined those termed the New Lights; while others fell even into open sin, which caused him many painful and sorrowful hours. On account of his family concerns his brethren allowed him to labour in this circuit for many years; he occasionally, however, visited other circuits for a few weeks or months, whenever he could be spared from the pressing calls of his family.

In the few last years of his life he was exercised with trouble and distress of a domestic nature, which greatly oppressed his mind, and sometimes seemed to produce in him a degree of impatience. The loss of two married daughters and a son-in-law, who was cut off by an untimely stroke, appeared to prey upon his spirits, and, in some degree to eclipse those bright discoveries of the perfect love of God to his soul with which he had been so highly favoured. Bodily infirmities and family trials increasing upon him, he was induced to ask for a supernumerary station, and to confine his labours within a narrower sphere. He continued, however to fill his appointments as long as he could sit on his horse, nor did any weather prevent him from exercising his ministry, as long as he was able. The two last years of his life he was confined altogether at home, not having strength to go from his house five hundred yards for most of the time.—The last time I saw him, hopes were entertained that he might get better, but old age, and a complication of disorders, under which he laboured, put a period to his mortal life about six months after. In his last illness he was visited by many of his friends, and by some of the preachers who were stationed near him; but such was the nature of his disorder, and such the stupor it threw him into, that he seldom spoke unless roused; but when enabled to speak he gave satisfactory evidence of his unshaken confidence in God. Mr. Alder, one of the missionaries stationed near him, frequently visited him, and he told me that he found him happy in God, when he was able to speak, and waiting in a confident hope of a glorious immortality. I cannot better describe his state of mind in that most momentous period, than by extracting part of a letter written to me immediately after his death, by his eldest son, who is a class-leader and an exhorter in our societies.

"Dear Uncle,

"On Saturday last, we buried the body of our father, who died on the 26th day of February. 'Blessed are the dead who die in the Lord.' Thanks be to God we do not sorrow as those without hope. In all his afflictions he manifested a well-grounded hope and confidence in God; the gospel which he had preached to others was his support in death. I visited him often in his last illness, which was attended with great pain and weakness of body; but I never found his hope shaken, or that he entertained a doubt of eternal happiness. When he could speak, which was seldom the case, he sometimes called us into the room to read, sing and pray, and I often heard him sing part of his favourite hymn:

'My suffering time shall soon be o'er,
Then shall I sigh and weep no more;
My ransom'd soul shall soar away,
To sing thy praise in endless day.'

Once after prayer he said to me, 'I have no fear of death, it is all taken away.' As his strength decreased he spoke very little, being most of the time in a kind of stupor. Two days before his death I went to visit him, and seeing him in that state I retired, and poured out my soul to God that he would give him liberty of speech before he departed; and my prayer was heard, for when I returned to his bed-side, and said, Father, is the Lord precious to your soul, he answered, 'Yes.' The next day, about eleven o'clock, he appeared very ill, and just dying; but he lay slumbering all night, and in the morning he made tokens that he understood what was spoken. I said, No doubt the spirits of the just, who have died in the Lord, when they see their brethren in Christ coming, are ready to welcome them to that happy shore. He immediately lifted up his hands in token of his firm belief of it, then placed them on each other, and laid them on his breast, with his eyes fixed upward, and without a struggle or a groan fell asleep in Jesus. May my last end be like his!"—Thus died our brother, in the 74th year of his age, leaving a widow and four children to lament the loss of an affectionate husband and tender parent. He had preached the gospel near 45 years. Though he was not eloquent, yet he possessed a sound judgment, and clear understanding. He was well acquainted with all the Methodist doctrines, and was a great lover and admirer of Mr. Wesley's writings. He knew his Bible well, and thoroughly understood the plan of salvation. In his sermons he generally confined himself to the plain doctrines, precepts, promises, and threatenings, recorded in the sacred volume. In him the church has lost an able supporter, and the community a valuable member.

Scripture Illustrated.

THOUGHTS ON ST. PAUL'S DOCTRINE OF JUSTIFICATION.

ROMANS IV.

(Concluded from page 461. Vol. I.)

HAVING noticed the objections to the doctrine of the imputation of the personal obedience of Christ for the justification of a sinner, it is proper to consider the subject of man's acceptance with God more at large. St. Paul in treating this doctrine has laid it down as a fundamental principle that "Christ has redeemed us from the *curse* of the law, being made a *curse* for us." This is the ground of justification. For while the law retained

its claim upon man, and held him under its curse, there was no way for his acceptance with God; the law requiring such conditions as were not within the power of a fallen creature to perform. And had not the mediation of Jesus Christ removed man from the relation in which he stood under the first covenant, the wrath of God must have continued to abide upon him. Here it should be particularly noticed that the atonement, or sacrifice of Christ upon the cross, effected a dissolution of that relation, and transfered man to another Covenant, the conditions of which were suited to a fallen and sinful creature. Under this covenant a sinner is recognized as *guilty*, on a ground where the Adamic Law could not condemn him, and justified on principles which it never knew. This being the case, the notion of justification by works of law is nugatory and absurd.

We are not to suppose that the nature of the law is changed, its glory eclipsed, or its ends destroyed by the economy of salvation through grace. The great purposes of law and moral government, are fully secured by that mediation through which *pardon* is extended to the *guilty*.

There is no circumstance connected with the *pardon* of a sinner, but what is calculated to show the enormity of his offence. Even the faith through which pardon is received, must apprehend Christ in the office of a Mediator, suffering the just for the unjust —dying for sin—bearing sin in his own body on the tree—making his soul an offering for sin. It will be impossible to fix any rational meaning to these passages, and many more of a similar kind, unless we consider the death of Christ as *a price paid down* for the salvation of man. The following examples are strong and expressive; "Ye are *bought* with a price, 1 Cor. vi. 20. and vii. 23. "Ye were not *redeemed* with corruptible things, as silver and gold—but with the *precious blood* of Christ, 1 Pet. i. 18, 19. Christ hath *redeemed us*, (*bought us off*) from the *curse* of the law, being made a *curse* for us, Gal. iii. 13.

From these passages it is observable, 1st, that in consequence of the original offence, all men, Jews and Gentiles, were brought under the curse of the law: Not the law of Moses, but the more ancient law given to Adam in a state of innocence. 2d, that the death of Christ was a *ransom price*, with special reference to that law, by which man was not only delivered from its curse or condemnation, but also from its righteousness as a condition of justification. 3d, that all men belong to Christ as his *purchased possession*, and must be justified or condemned according to the laws of his kingdom. This being the plain sense of the Apostle, we readily perceive that justification is the *remission* of sin, or a *true* and *proper pardon*.

So St. Paul in his quotation from the Psalms, "Blessed are they whose iniquities are forgiven, and whose sins are covered."

It would greatly eclipse the glory of the divine mercy, as displayed in the New Covenant, were we to suppose that, in the justification of a sinner, there must be an actual righteousness, either personal or imputed, answering to the requirements of the original law broken by Adam. In this case *pardon* would be an unmeaning sound: for to him that worketh (either by person or proxy on the principle of the law) is the reward not reckoned of *grace*, but of *debt*. But (according to the economy of mercy) to him that worketh not, but believeth on him that justifieth the *ungodly*, his faith is counted for righteousness.

But even that faith which is reckoned for righteousness unto justification, cannot be supposed to contain a righteousness answering to the demands of the law; for faith is the act of a fallen, depraved and guilty creature. The chief reason, therefore, why so great stress is laid upon *faith* is, because it "lays hold on, and takes up the sacrifice of Christ as a *ransom price* for the redemption of the soul." In short, all that the gospel requires in order to justification, as confession of sin, repentance, faith, &c. must be considered, not as possessing any meritorious righteousness; but rather as a suitable preparation of the soul to receive the *gift* of *pardon*. As a concise statement of this doctrine, we subjoin the following observations.

1st. In consequence of the original offence, judgment came upon *all men* to condemnation. 2d. By virtue of the death of Christ, as a *ransom price*, the free gift came upon *all men* unto justification; so that by the one offering made upon the cross, the *guilt* of the first transgression is fully and forever removed from every human soul. 3d. The mediation of the adorable Redeemer *bought man off* from the first Covenant, and placed him under a gracious dispensation. 4th. Under this dispensation he is condemned only for actual offences, and that *because* he does not *believe* on the name of the only begotten Son of God. 5th. The justification of a sinner is the *free* and *gratuitous* act of God, in which, for the sake of Christ, he *pardons* sin, and receives the person of the transgressor into his favour. 6th. Confession, repentance, and faith are required by the gospel, as the only necessary preparatives for the forgiveness of sin. 7th. The terms of the gospel are every way suited to the condition of *fallen* and *guilty* creatures. "If we *confess* our sins, He is *faithful* and just to *forgive* us our sins. *Repent* therefore and be converted, that your sins may be *blotted out*. *Believe* on the Lord Jesus Christ, and thou shalt be *saved*.

ILLUSTRATION OF 1 CORINTHIANS, III. 10—15.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

The following illustration of a portion of sacred scripture, is presented with a view to be inserted in the Methodist Magazine, the extensive circulation of which is joyfully witnessed, and doubtless, affords no small satisfaction to its numerous readers.

In this celebrated and much controverted passage, there are three prominent features to which the attention of the reader should be directed. 1. The foundation. 2. The builder. 3. The materials, or the building itself.

The *foundation* is mentioned verse 11, "For other foundation can no man lay than that is laid, which is Jesus Christ." There can, therefore, be no dispute in respect to the foundation: and, it is equally manifest from verse 10, that the *builders* are the *ministers of the Lord Jesus*;—"According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereupon." The *materials* with which the minister builds, are mentioned in the 12th verse;—"Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble." This building is the visible Church, as is fully manifest from the 9th, and 16th verses, "Ye are God's husbandry, ye are God's building."—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you."

I consider the *gold*, *silver* and *precious stones*, are designed to represent true Christians, who are frequently in scripture compared to these things. "When he hath tried me, I shall come forth as GOLD." Job xxiii. 10. "And I will bring a third part of them through the fire, and will refine them as SILVER is refined, and will try them as GOLD is tried, Zech. xiii. 9. "He will purge them as GOLD." Mal. iii. 3. "As an ear-ring of GOLD, and an ornament of fine GOLD, so is a wise reprover to an obedient ear." Prov. xxv. 3. "The precious sons of Zion, comparable to fine GOLD," Lam. iv. 2. "And they shall be mine, saith the Lord, in that day when I shall make up my JEWELS." Mal. iii. 16. "Ye also as lively STONES, are built up a spiritual house." 1 Pet. ii. 5. These texts are amply sufficient to prove that the *saints* are compared to *gold*, *silver*, and precious *stones*. *Now if any man*, that is, any minister, build up the Church with such solid materials, namely, persons whose hearts have been purified by the fire of the Holy Spirit, *he shall receive a reward* from the righteous Judge of all the earth.

But if any man, that is, any minister, build a Church of *wood, hay, and stubble*, that is, with wicked, unconverted members, he shall suffer loss, the loss of all his labour, because he has done his Lord's work deceitfully in erecting an edifice that would not stand the fiery trial.

That such improper members of the Church are designated by the *wood, hay* and *stubble* is also evident from scripture. In Jeremiah xlvi. 22. The backsliden children of Israel are compared to WOOD, and their enemies to AXES, who should cut them to pieces. "O my God make them as the wheel; as the STUBBLE before the wind." Ps. lxxxiii. 13. "Therefore as the fire devoureth the STUBBLE, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as the dust, Isaiah" v. 24. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as STUBBLE. Mal. iv. 1.

Now the text saith, *the fire shall try every man's work of what sort it is;* and in the above passages it is said, *the fire shall burn up the wicked, and consume them.* Whatever may be meant by this fire, it is manifest that it is something which will test the building; if it abide the fire it is then good; but if it fall before it, then the materials were bad. The fire of affliction, whether of persecution from without, or peculiar trials from the invisible adversary from within, is permitted to come upon the Church to purify its members, and, under the direction of infinite wisdom and goodness, always tends to the advancement of *faithful* Christians in the divine life; while those who are merely nominal professors of godliness, have their true character made manifest, are offended and ultimately destroyed. The Lord saith, Isaiah xxxiii. 14. "The sinners in Zion are afraid: fearfulness hath surprised the hypocrites. Who, among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The Prophet proceeds in the next verse to answer his own questions—He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions," &c. These are the persons, who, like silver and gold, which lose none of their intrinsic value by passing through the fire, are qualified to endure, either the fire of the Holy Ghost, or the fire of temptation and affliction: and that Church which is built of such members, when this fire comes upon it, shall abide; while the sinners and hypocrites in Zion shall be surprised with fear, and finally be consumed.

That affliction is frequently compared to fire in the sacred scriptures, must be evident to all who read them with attention. "Think it not strange concerning the FIERY trial, which is to try you." "He shall baptize you with the Holy Ghost, and with FIRE." That the baptist meant something different by the

baptism of fire from the *baptism of the Holy Ghost*, I have no doubt; and it is highly probable that it was the same kind of baptism as that to which Jesus Christ alluded in Math. xx. 22.

But sinners cannot endure either the fire of the Holy Ghost, nor the fire of persecution, or affliction. In the time of a great out-pouring of the Spirit, unless they become converted, they are offended; and in the time of any particular affliction they fall away from their empty profession: while the righteous, compared to gold, &c. are hereby refined, and purified from all the remaining dross, and made meet to be introduced into God's everlasting kingdom. And for gathering such souls into the visible Church, a Minister shall receive an ample reward—"They that turn many to righteousness shall shine as the Sun, in the kingdom of their Father forever." But the minister, whose only ambition has been to collect a great number of souls into the visible Church, without paying a proper attention to their qualification, shall suffer the loss of all his labour,—he shall receive no reward—But *he himself*, if he repent, *shall be saved, yet so as by fire*—like a man, says Mr. Wesley, escaping from his house, when it is all on fire about his head. He may be saved merely by *grace*, though he will receive no *reward* for his labour, because he raised a building of such unsound materials that it did not abide the test of an examination by fire. An awful warning this, to those ministers who build a visible Church with ungodly members!

It will be perceived that I have not followed the beaten track, in the exposition of this text, rendered difficult more by not attending to its connection, and by an unnatural application of its metaphors, than from any real obscurity which appears upon the face of it.

Indeed, I cannot perceive how *doctrines*, which have been supposed to be represented by the gold, silver, precious stones, wood, hay, and stubble, can be subjects of reward or punishment; and it is no less inconceivable how a building can be composed of doctrines, which are mere subjects of mental investigation. The doctrines of the gospel are to be sure the instruments, or utensils with which the minister works; but the building itself is composed of men and women; the righteous, represented by gold, silver, and precious stones, and those who are only nominally so, represented by the wood, hay, and stubble; and the builder shall be rewarded in proportion to the goodness of the edifice he has been instrumental in erecting.

That the Apostle did not design to teach that a corrupt Church, gathered together under the influence of corrupt doctrines, and composed of rotten errors, and unsanctified members, should be saved, is manifest, I think, from his having used the singular, instead of the plural pronoun—*He himself* shall be saved. This

most evidently refers to its antecedent in the same verse, *any man*, that is, any minister.—If this minister's work, namely, the building he has erected, be composed of such bad materials, that the fire will consume it, HE shall suffer the loss of all his ministerial labour; and if he himself be saved at all, it will be so as by fire—While the man who has not only acknowledged Christ as the only foundation, but has also taken care that the superstructure was raised of materials well refined in the alembic of God's Spirit, *he* shall not only be *saved*, but he shall be *rewarded* for all the souls thus incorporated into the house of God.

New-York, Dec. 7th, 1818. EVANGELUS.

The Attributes of God Displayed.

THE GROTTO OF ANTIPAROS.

OF all the subterraneous caverns now known, the grotto of Antiparos is the most remarkable, as well for its extent as for the beauty of its sparry incrustations. This celebrated cavern was first explored by one Magni, an Italian traveller, about one hundred years ago, at Antiparos, an inconsiderable island of the Archipelago. "Having been informed," says he, "by the natives of Paros, that, in the little island of Antiparos, which lies about two miles from the former, a gigantic statue was to be seen at the mouth of a cavern in that place, it was resolved that we (the French consul and himself) should pay it a visit. In pursuance of this resolution, after we had landed on the island, and walked about four miles through the midst of beautiful plains, and sloping woodlands, we at length came to a little hill, on the side of which yawned a most horrid cavern, that by its gloom, at first struck us with terror, and almost repressed curiosity.—Recovering the first surprise, however, we entered boldly; and had not proceeded above twenty paces, when the supposed statue of the giant presented itself to our view. We quickly perceived, that what the ignorant natives had been terrified at as a giant, was nothing more than a sparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening into a figure, which their fears had formed into a monster. Incited by this extraordinary appearance, we were induced to proceed still further, in quest of new adventures in this subterranean abode. As we proceeded, new wonders offered themselves; the spars, formed into trees and shrubs, presented a kind of petrified grove; some white, some green; and all receding in due perspec-

tive. They struck us with the more amazement, as we knew them to be mere productions of nature, who, hitherto in solitude, had, in her playful moments, dressed the scene, as if for her own amusement.

We had as yet seen but a few of the wonders of the place; and we were introduced only into the portico of this amazing temple. In one corner of this half illuminated recess, there appeared an opening of about three feet wide, which seemed to lead to a place totally dark, and which one of the natives assured us contained nothing more than a reservoir of water. Upon this information, we made an experiment, by throwing down some stones, which rumbling along the sides of the descent for some time, the sound seemed at last quashed in a bed of water. In order, however, to be more certain, we sent in a Levantine mariner, who, by the promise of a good reward, ventured, with a flambeau in his hand, into this narrow aperture. After continuing within it for about a quarter of an hour, he returned bearing in his hand some beautiful pieces of white spar, which art could neither equal nor imitate. Upon being informed by him that the place was full of these beautiful incrustations, I ventured in once more with him, about fifty paces, anxiously and cautiously descending, by a steep and dangerous way. Finding, however, that we came to a precipice which led into a spacious amphitheatre, (if I may so call it,) still deeper than any other part, we returned, and being provided with a ladder, flambeau, and other things to expedite our descent, our whole company, man by man, ventured into the same opening; and descending one after another, we at last saw ourselves altogether in the most magnificent part of the cavern.

"Our candles being now all lighted up, and the whole place completely illuminated, never could the eye be presented with a more glittering, or a more magnificent scene. The whole roof hung with solid icicles, transparent as glass, yet solid as marble. The eye could scarcely reach the lofty and noble ceiling; the sides were regularly formed with spars; and the whole presented the idea of a magnificent theatre, illuminated with an immense profusion of lights. The floor consisted of solid marble; and, in several places, magnificent columns, thrones, altars, and other objects, appeared, as if nature had designed to mock the curiosities of art. Our voices, upon speaking or singing, were redoubled to an astonishing loudness; and upon the firing of a gun, the noise and reverberations were almost deafening. In the midst of this grand amphitheatre rose a concretion of about fifteen feet high, that, in some measure, resembled an altar; from which, taking the hint, we caused mass to be celebrated there. The beautiful columns that shot up round the altar, appeared like can-

dlesticks; and many other natural objects represented the customary ornaments of this rite.

"Below even this spacious grotto, there seemed another cavern; down which I ventured with my former mariner, and descended about fifty paces by means of a rope. I at last arrived at a small spot of level ground, where the bottom appeared different from that of the amphitheatre, being composed of soft clay, yielding to the pressure, and in which I thrust a stick to the depth of six feet. In this, however, as above, numbers of the most beautiful crystals were formed; one of which, particularly, resembled a table. Upon our egress from this amazing cavern, we perceived a Greek inscription upon a rock at the mouth, but so obliterated by time, that we could not read it distinctly. It seemed to import that one Antipater, in the time of Alexander, had come hither; but whether he penetrated into the depths of the cavern, he does not think fit to inform us."—This account of so beautiful and striking a scene, may serve to give us some idea of the subterraneous wonders of nature. GOLDSMITH.

The Grace of God Manifested.

MEMOIR OF MRS. PENELOPE GOULDING COKE, BY HER HUSBAND, REV. THOMAS COKE, LL. D.

(Continued from page 474, Vol. I.)

AFTER the death of her father, which took place in 1803, she found herself more at liberty than she had been for many years before. But as seclusion had been confirmed into a habit, it was with reluctance that she could be prevailed upon to leave her accustomed mode of life. Indeed, her constant confinement, and attendance on her afflicted parent, had given another shock to her delicate constitution: for it was during his illness that her first dropsical symptoms appeared; and though she recovered this attack, it was a return of this complaint which strengthened the force of her spasms, and thereby put a period to her valuable life. Being unwilling to be debarred from the means of grace, and yet, through bodily indisposition, unable to attend them, she introduced a class-meeting into her own house; and this continued till our marriage. "In this place," says one of her pious associates, "we have often been favoured with the spiritual presence of our Lord. The general experience of my dear sister Coke was, peace and assurance for

ever. She often had strong conflicts with the powers of darkness, and with her fallen nature; and would frequently say that she thought her nature more awfully depraved than that of others. But a sense of this kept her humble at her dear Redeemer's feet. Perhaps her father would not have objected, had she proposed a class-meeting before; but fearing it might not altogether meet his approbation, and knowing it would have pained his mind to have denied her, she thought it best to let the matter rest."

But while this amiable Christian, and her religious associates, enjoyed much of the life and power of experimental religion in their hearts, she was not willing that they should remain "like lamps in sepulchres, whose shine enlightens but themselves." Her zeal for the glory of God, and the salvation of souls, exerted its influence in every quarter. Frequently did she visit the poor in their own houses, to converse with them about their spiritual condition, and to urge them to attend on the preaching of the word. When they endeavoured to excuse themselves on the plea of family concerns, she has been known to say, more than once, "Then I will assist you that you may go," and has immediately put her hand to any pressing domestic duties which they had to perform, that they might be at liberty from their worldly concerns. And, when on these occasions she has had reason to suspect their real intentions, she has tarried at their houses till the time of worship, that she might ensure their going to the chapel by accompanying them thither. Among these was one person, whom, with much persuasion, she prevailed on to attend at the house of God. She went with her, and carried her cloak. This woman appeared to be much affected with the truths which she heard while there, and promised to go again. But, alas! her resolutions were never carried into execution. She resolved, re-resolved, hesitated, delayed, till disease overtook her, and death conducted her spirit into eternity.

Sometimes her faithfulness in reproving what she knew to be wrong, exposed her to personal insult. Her father had always been exceedingly liberal in his donations to such objects as he thought deserving, and more especially to those who officiated in the Established Church. Among these was a clergyman, to whom, in a season of distress, he had administered relief. This gentleman calling on him on a future occasion to thank him for his bounty, was kindly received. As soon as a convenient opportunity offered, she took the liberty to admonish him, in private, on the impropriety of his spending so many hours at the card-table, a vicious habit which he had contracted, though, in other respects, he was possessed of many amiable qualifications. The clerical gentleman, instead of taking the admonition in the same spirit in which it was delivered, was exceedingly enraged,

and repaid her friendship with some very illiberal expressions. But, though thus rewarded at present, her faithfulness was not lost. A happy change took place in him afterwards, when brought on a bed of affliction. He then became a truly humbled and patient sufferer; and as a proof of his regret for his former haughtiness, he requested, on his dying bed, that he might be interred among the poor of his flock. This request was fulfilled, and his mortal remains now moulder among the ashes of the poor in the church-yard. Thus we perceive that she had cause of rejoicing respecting him at last, though he once treated her friendly reproof with contempt.

But these were not the only forms in which her zeal for the cause of God appeared. In every department, she was zealous of good works to the utmost of her power. While she was almost wholly confined to her father's house during his illness, she always distributed a number of pious tracts, which reached the habitations both of the gentry and peasantry in her neighbourhood. The same disposition continued, with unabating fervour, to her dying day. During our short pilgrimage together for six happy years, she distributed in the towns, in the country, along the roads, and among our country societies, myriads of these tracts. And sometimes on a second or third visit to these places, her soul has been refreshed with hearing of some good effects which had resulted from this silent method of preaching the gospel. The tracts which she thus distributed, were selected with care, and consisted chiefly of awakening sermons, and of the lives and experience of some eminent servants of God, whose examples were instructive, and whose ends were glorious.

But how great soever, her zeal for the cause of God, and her faithfulness in the discharge of her duty were, her benevolence and liberality shone with a still brighter lustre. When somewhat liberated from her confinement by her father's death, as well as prior to that time, it was her element to find out the abodes of wretchedness, and to supply the wants of those who suffered. Like the good Samaritan, she poured in the oil and wine of consolation, dressing and binding up the wounds of the afflicted, and assisting those who were unable to help themselves.* Indeed it was her constant aim to render all about her happy; and when engaged on these errands of love, her whole soul seemed to be swallowed up in her benevolent designs.—Never, perhaps, did any one more literally fulfil that command of our Lord, "When thou makest a supper, call not thy friends,

* The above observation must be taken in the most literal sense. From well authenticated facts, it is fully ascertained, that she cheerfully submitted to dress the most nauseous wounds of many of the female poor in her town, a trait in her character and conduct which speaks a thousand things of itself.

nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind," Luke xiv. 12, 13. Having tasted of redeeming love, she totally laid aside all sumptuous entertainments, and, instead of these, frequently refreshed the poor under her hospitable roof. At these times her dignified benevolence, her warm affections, and sympathetic spirit, penetrated the hearts of those who partook of her bounty. Her whole soul appeared to be devoted to the cause of God, and to the poor of his flock. It was to these a double banquet; which, through divine grace, at once replenished their wants, and cheered their hearts.

"Miss Smith," says one of her pious friends, (who had long been acquainted with her, and wrote to me a little account of her since her decease) "sympathized with the poor, and, on all occasions, was forward to relieve them; so that in early life, the principal part of, if not all, her pocket-money, was appropriated to charitable purposes. When she found them in need of nourishing things, she invited them to come to her father's house, and gladly relieved them from his table and his cellar. When she has discovered that they have been destitute of necessary clothing, she has sometimes purchased garments for them, and, at other times, has been engaged, Dorcas like, in making, from her own apparel, such articles as she saw they wanted. And, many a time, her benevolent disposition has engaged the servants of the house in the same charitable employment." Thus, in a subordinate manner, like her Lord and Master, she did good to the bodies and souls of the helpless and needy: to their bodies by supplying their temporal wants; and to their souls by giving advice, reproof, and instruction, and by distributing pious tracts among, and praying for them.

The various graces which conspire to form the Christian character, generally assemble together like the stars which unite to form a constellation. They appear indeed of different magnitudes, and in different persons put forth distinct degrees of splendour; but all are visible to an attentive observer. Closely connected with the benevolence and liberality of the dear deceased, were her humility and condescension. Indeed, wherever genuine humility is wanting, benevolence, how splendid soever it may appear, wears but a suspicious aspect. But nothing in the case before us can afford room to render a single grace questionable. "She appeared," says one of her acquaintance, "to be clothed with humility, as she associated with the poor on all occasions, when she could make it convenient, and frequented the abodes of the most distressed, where they were covered with rags and filth; such abodes as one

would scarcely conceive a person of her delicacy would deign to enter. Yet she repaired thither to administer relief, and would frequently stoop to perform the meanest offices. Oftentimes has she lighted their fires, when she has found them unable to do it themselves. Nothing was beneath her notice, when she thought it was in her power to render them any service.—Sometimes she has gone with a female friend to visit and converse with the sick who were confined in the workhouse. These she would advise and admonish; and after praying with them, would distribute such pamphlets as she thought might be useful."

In the house of God, in conversing with her acquaintances, at home and abroad, she always sustained an uniformity of character. She did not profess herself to be as the servant of all, through a proud display of voluntary humility; but in the estimation of those who were the most intimately acquainted with her, the constant language of her actions was, "To me, who am less than the least of all saints, is this grace given." "Not unto me, but to thy name, O God, be all the glory." With her, all distinctions between what the world calls dignity and degradation, were lost in the superior consideration of doing good. Every action which tended to soften the miseries of human life, to promote the Redeemer's cause, to snatch sinners as brands out of the burning, or to pour the balm of consolation into the wounded conscience, acquired in her estimation, a true dignity from this very consideration. These are genuine features of sterling Christian humility and condescension.

(To be continued.)

Miscellaneous.

ANECDOTE.

In the year 1662, when Paris was afflicted with a long and severe famine, Monsieur de Sallo, returning from a summer evening's walk, accompanied with only a page, was accosted by a man, who presented his pistol, and, in a manner far from hardened resolution, asked him for his money. M. de Sallo, observing that he came to the wrong person, and that he could obtain but little from him, added, "I have but three pistoles, which are not worth a scuffle, so much good may it do you with them; but, like a friend, let me tell you, you are going on in a very bad way." The robber took them, and, without asking him for more, walked away with an air of dejection and terror.

The fellow was no sooner gone than M. de Sallo ordered his page to follow the robber, to observe where he went, and to bring him an account of all he should discover. The boy obeyed, pursued him through several obscure streets; and, at length, saw him enter a baker's shop, where he observed him change one of the pistoles, and buy a large brown loaf: with this salutary purchase the robber went a few doors further; and, entering an alley, ascended several pair of stairs. The boy crept up after him to the topmost story, where he saw him go into a room, which was no otherwise illuminated than by the friendly light of the moon; and, peeping through a crevice, he perceived the wretched man cast the loaf upon the floor, and, bursting into tears, cry out, "There, eat your fill, this is the dearest loaf I ever bought; I have robbed a gentleman of three pistoles; let us husband them well, and let me have no more teazings; for soon or late, these doings, must bring me to ruin." His wife having calmed the agony of his mind, took up the loaf, and, cutting it, gave four pieces to four poor starving children.

The page having thus performed his commission, returned home, and gave his master an account of all he had seen and heard. Sallo, who was much moved, (what *Christian* breast can be unmoved at distress like this!) commanded the boy to call him at five the next morning. He rose accordingly, and took his boy with him to shew the way; he inquired of his neighbours the character of a man who lived in such a garret, with a wife and four children; by whom he was informed that he was a very industrious man, a tender husband, and a quiet neighbour; that his occupation was that of a shoemaker, and that he was a neat workman; but was over burdened with a family, and struggled hard to live in such dear times. Satisfied with this account, M. de Sallo ascended to the shoemaker's lodging, and knocking at the door, it was opened by the unhappy man himself; who, knowing him at first sight to be the gentleman whom he had robbed, prostrated himself at his feet. M. de Sallo desired him to make no noise, assuring him that he had not the least intention to hurt him. "You have a good character (said he) among your neighbours, but you must expect your life will be cut short, if you are so wicked as to continue the freedoms you took with me. Hold your hand: here are thirty pistoles to buy leather; husband it well, and set your children a laudable example. To put you out of further temptations to commit such ruinous and fatal actions, I will encourage your industry. I hear you are a neat workman; you shall therefore now take measure of me and my lad for two pair of shoes each, and he shall call upon you for them.

The whole family seemed absorbed in joy; amazement and gratitude, in some measure, deprived them of speech. M. de

Sallo departed, greatly moved, and with a mind replete with satisfaction, at having saved a man from the commission of guilt, from an ignominous death, and perhaps from everlasting misery. Never was a day much better begun; the consciousness of having performed such an action, whenever it recurs to the mind, must be attended with pleasure: and that self-complacency which is more desirable than gold, will be ever the attendant on such truly Christian charity.

THE HAPPY MAN'S PEDIGREE.

THE happy man was born in the City of Regeneration, in the Parish of Repentance unto life: he was educated at the school of obedience, and lives now in Perseverance: he works at the trade of Diligence, notwithstanding he has a large Estate in the County of Christian Contentment and many times does Jobs of Self-Denial. He wears the plain garment of Humility; and has a white robe to put on when he goes to Court. He often walks in the valley of Self-Abasement, and sometimes climbs the mountain of Spiritual Mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has Meat to eat which the World knows not of, and his drink is the Sincere Milk of the Word. Thus happy he lives and happy he dies. Happy is he who has Gospel Submission in his Will, due order in his affections, sound peace in his conscience, Sanctifying Grace in his soul: Real Divinity in his mind, true Humility in his Heart, the Redeemer's Yoke on his Neck, a vain World under his feet, and a Crown of Glory over his head. Happy is the lot of such an one: in order to attain to which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily. Watch your heart, guide your senses, redeem your time, love Christ and long for Glory.

SELF-KNOWLEDGE.

PONTANUS, a man celebrated among the early restorers of literature, thought *the study of our own hearts* of so much importance, that he thus recommended it from his tomb; for the following is a translation of his Latin epitaph:—

"I am PONTANUS, beloved by the powers of literature, admired by men of worth, and dignified by the monarchs of the world. Thou knowest now *who I am*, or more properly, *who I was:* for thee, stranger, I who am in darkness, cannot know thee; but I intreat thee TO KNOW THYSELF."

Religious and Missionary Intelligence.

ACCOUNT OF THE LATE REVIVALS OF RELIGION IN THE PROVINCE OF UPPER-CANADA, IN A LETTER TO J. SOULE.

Augusta, (U. C.) November 3, 1818.

REV. AND DEAR SIR,

AGREEABLY to your request, I send you the following short account of several revivals of religion, which have recently taken place in the Province of Upper Canada. Time will not permit me to speak particularly of the decline of religion, occasioned by the confusions of the late unhappy war. Inconsiderable in number, for the length of territory, and scattered the length of six hundred miles, as the inhabitants of this province were,—the frequent movements of the army along this narrow line of settlements,—the sudden and repeated calls of the militia in cases of alarm, rendered it extremely difficult, at times, and especially in some of the circuits, to get many together for the purpose of religious instruction. Frequently none but women and children could attend the preaching. The preachers however, by remaining in their circuits, were enabled to preserve most of the societies; and when the waring tempest would for a season subside, not a few, here and there, were brought to God, as the fruit of their painful and unremitted exertions.

So soon as the peace took place, attention to the word became more general—the societies began to resume their former strength,—awakenings became more frequent, and the gospel was made more and more the power of God to salvation, till the more powerful and general reformation took place, of which the following are some particulars.

In the commencement of 1816, congregations were unusually large, and great seriousness and meltings portended better days. This year Augusta, and some other circuits, were favoured with considerable revivals, and additions to the societies.

In June 1817, while the Annual Conference was sitting at Elizabeth-town, many were brought under awakening, and ten persons found peace in believing. On Sabbath the meeting house was filled from eight o'clock in the morning till eight in the evening, during which time five sermons and a number of exhortations were delivered. Through the whole sitting of five days, the word was delivered with much freedom and power; and so great was the revival which followed, that it is believed more than one hundred persons were awakened at the Conference. Conversions now became frequent. The power of God was displayed at most of the meetings. The deist and the

drunkard, as well as the moralist and children of ten years, found one common place at the altar of penitence; and calling on the Lord for mercy, were made to rejoice with joy unspeakable. Whole families were made the subjects of saving grace; and not a few who had formerly declined, were reclaimed and restored to their first love. The numerous family of a pious widow are among the most favoured: five sons and four daughters are the happy subjects of grace; and the remainder, four in number, afford hope that they also will prove the power of the promise, "I will be a father to the fatherless."

The neighbouring towns now took the flame. From attending the preaching at the Conference, the people returned to their homes with great seriousness, and earnest prayer for the divine blessing. The revival was renewed with great power in the town of Augusta, and many, in a few weeks, were converted to God.

By the Minutes it will be perceived that the increase of members in the Augusta circuit, in the year ending July, 1818, was 317. At present, awakenings in this circuit are not so common; but the spirituality of the societies, is about the same. It is a favourable circumstance in this work, that the professors appear to be drinking deeply into the spirit of the gospel. The youth are making promising improvements, not only in grace, but also in useful information. They appear greatly to delight in reading the bible, which many always have about them. From their diligence in their studies, and the savor of piety manifest in their whole deportment, we are encouraged to hope that the Lord is preparing some for more extensive usefulness in the church. Several interesting circumstances in this revival might be related, but time will not permit. But I cannot forbear saying, that God has shewn great mercy to the aged; and not a few of the most reputable for morals, understanding and public usefulness, have become the humble and happy followers of Jesus. At a late quarterly-meeting in Augusta, the divine power was gloriously manifest, and among the hundreds from whose eyes the tears of gratitude and joy were falling, were eight persons above the age of sixty, who had obtained mercy during the late revivals; among these was a man of seventy-five. Another of seventy-two blessed God that all his children (seven in number) were converted. Of Roman Catholics there have been a few instances of conversion. At the same quarterly-meeting, an aged woman came to the altar weeping, and signified a wish to be received among the Lord's people. In the French she said, "I was yesterday at the meeting here, and while the minister was preaching, the Lord broke into my heart"—"his love came into my soul." She was conversed with more particularly afterwards, and the substance of

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her communications was, that she "*had felt much burdened and troubled for her sins*,"—that she "*had long doubted whether the priest could give pardon*," and that "*now she knew that none but Jesus could forgive her sins.*"

About the same time another considerable revival began in the fifth town, Hallowell circuit. It was at a prayer-meeting, when the divine power rested on the minds of those engaged in prayer, filling their hearts with peace, and inspiring their souls with great anxiety for the salvation of sinners. The Lord soon heard their fervent supplications, and a number were arrested by convicting power: and so powerfully did the Lord carry on his work, that in a few weeks about sixty persons were brought to a saving knowledge of Christ. In the rapid progress of this work, whole families, and almost whole neighbourhoods, were praying for mercy, or rejoicing in a sense of forgiving love.—The change has become great. In all the east part of the town there is scarcely a family where the voice of prayer and praise is not daily heard.

A great and glorious awakening has also been going on in the Bay Quinty circuit. It commenced in the town of Fredericksburg, on the 17th of August, 1817. Its first appearance was rather unexpected, and its extensive spread is no less extraordinary. More than three hundred* have professed to experience the saving power of God, among whom are about sixty heads of families.

As to the instruments in this work, all glory is due to him who hath promised to "pour out of his spirit in the latter days.' For many years, however, the gospel had been preached, and religious meetings had been kept up by a persevering few, whose exertions had been great to arrest the progress of vice, and by whose christian union, and steady walk, the honour of Religion had been secured. For some time previous to the awakening, the young people of the neighbourhood had manifested less desire for public amusements, and had obtained liberty of Brother Cain to meet at his house for the purpose of learning to sing, after which they joined with the pious, in the solemnities of worship. At one of these meetings, a youth was present who had lately found peace, and who had come from a distant town to visit his relatives; and feeling, from the fulness of his first love, a great desire for the salvation of his acquaintances, he arose and addressed them on the subject of his late conversion,—the joy which he felt in the service of God and invited them to come to Christ, and "taste for themselves that the Lord was gracious." The divine power seemed to rest on all present, and the youths especially were broken into con-

* *Three Hundred.* The reason why the increase in this list does not appear in the Minutes, is, that Hallowell circuit has been formed from some societies of Bay Quinty and Smiths Creek circuits.

trition, and requested the prayers of the assembly. Their case was immediately carried to God in prayer, which continued several hours, during which time six young people were relieved from their sins, and made to rejoice in the love of the Redeemer. The news of this meeting brought great numbers together, till no house in the neighbourhood could hold the multitude; and retiring to the field they spent the day in preaching, and in praying for the distressed. Numbers were converted at every meeting. Like a devouring fire it spread through the neighbourhood; thence it travelled east, —thence north, through the German settlement, around the head of Hay-bay, and so on to the Nappanee River, sweeping in its irresistible course almost all the families in its way.

From Brother Cain's it also took a western direction, and spread the width of the peninsula of Adolphustown, leaving a blessing in most of the families as it passed along. At the November quarterly meeting, fervent prayer was offered up that the flame might reach that neighbourhood also. In a few days it reached the place, and great numbers were converted to God.—Many hundreds would assemble at prayer meeting, at which, there would sometimes ten or twelve be converted. From the fourth concession shore, boat loads would come to meeting, and many of them would return the happy converts of Jesus' love. By this means the revival obtained in the north part of the town, where there was a general concern, and great numbers of the youth, remember their Creator, and rejoice in their Redeemer. It is most delightful to hear the solemn praises of the happy converts, especially as they sail across the Bay, to and from the place of worship. In general this work has been the most powerful in times of the prayer-meetings, though in several instances conversions have taken place while persons have been alone in the field. Some who had always been careless about eternal things, were awakened by seeing the multitudes flocking to the place of worship. Others, while the master of the house would be conversing or praying in his family, would realize the divine power, and experience a saving change. On those occasions it would be truly affecting to witness the christian endearment, in which parents and children would embrace each other, praising God for his mercy, and rejoicing in its mighty comforts. In many instances the ardent prayers of parents have been answered. Some who embraced the gospel, when first introduced to this country by the Methodist preachers, have lived to realize the establishment of piety, not only in their children, but among their children's children. So true are the words of unerring inspiration, *The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto Children's children.*" Ps. ciii. 17.

It is now fourteen months since this revival began, during which time it has spread an extent of more than twelve miles. The lively state of the societies, and the great change of manners, as well as occasional conversions, afford us a persuasion that this reformation is not a transient one. In the neighbourhood where the revival commenced, several have been lately converted, among whom is a man of seventy.

A change in the order of society is peculiarly manifest in the settlement at the head of Hay-bay; some of the inhabitants have been, not only indifferent to religion, but lovers of pleasure;—Spending the Sabbath in rude companies; and not a few were fond of strong drink, which sometimes led them into differences, and to blows: but how changed is the scene! Having learned meekness and to forgive, misunderstandings have given place to harmony and love. The drunkard's song is changed into loud hosannahs, and blasphemies are turned to praise: Rude companies having become assemblies of saints, now spend their sabbaths in the worship of God, rejoicing in the comforts of the Holy Ghost. It is most animating indeed to witness their christian union and religious fervour; they seem to hang upon the preacher's lips, as if feasting on every sentence; and as the truths of the Gospel are brought to their believing view, they are received with tears of joy;—sometimes responsing with shouts of praise to God for the wonders of his grace.

Other revivals have taken place, but these are the most remarkable, at least in this District.

The Niagara circuit, in the Upper District, has been still more favoured. About four hundred have been converted in that circuit during the preceding year. But of the religious prosperity of that part of the country, I suppose you have accounts from Brother Ryan.

Our quarterly Meetings are attended by such multitudes that none of our houses can, at times, contain the people. We then have to stand at the door and preach to those without, and those within at the same time, or divide the congregations.

Among the youth there is a blessed appearance. To the amiable graces of meekness and love is added a thirst for useful knowledge. And the improvements which some are making promise much to the interests of religion, which afford encouragements the most animating to their parents and friends.

I would add, that not a few of those who have emigrated from Europe have experienced a gracious change, since their arrival in this Country. In a love feast, not long since, a man lately from Scotland, arose and spake feelingly of the things of God; he added, "My friends would have dissuaded me from coming to this Country, saying, the people in Canada do not set God before their eyes, but praised be his name, I find he is here.

Surely it is a worthy concern which the pious feel, that their friends, on leaving home, for a distant country, may settle where the fear of the Lord is among the people, and the ordinances of the gospel may be enjoyed. On this subject their minds might feel at rest, did they know that the doctrines, experience and duties of the Christian religion are enforced among different denominations, by about two hundred Protestant public teachers—that the gospel is preached by protestant ministers, in all the English settlements in Upper Canada, and that the Holy Spirit is poured out on the hearts of the people to the conversion of hundreds.

During the revivals the toil of the preachers has been excessive; but the Lord has more than recompensed our trials and labours; rising fourteen hundred having been added to our societies, in this Province, during the year past. The preachers, local and travelling, have all been laborious, and some of them beyond their strength. The Divine power is yet gloriously displayed. And on the hearts of our Preachers the Lord is bearing an increasing impression of the soul's immortal worth.

Affectionately,

Your Brother and fellow labourer
in the Gospel of Jesus Christ,
W. CASE.

Extract from the Minutes of the Annual Conference of the Preachers in the Connexion established by the Rev. JOHN WESLEY, *begun at* LEEDS, *July* 27, 1818.

FOREIGN MISSIONS.

I. EUROPE.

1 *Gibraltar*, Thomas Davies.

N. B. A successor shall be appointed by the Committee, on the arrival of whom at Gibraltar Brother Davies is to return.

2 *Brussels*, This station shall be occasionally visited by the preachers from France, and from the Norman Isles.

FRANCE.

3 *Beuville, Periere, and Conde*, Peter Le Sueur, Charles Cooke.
4 *Mer*, Armand de Kerpezdron.—5 *Cherburg*, Amice Oliver.

N. B. Brother William Toase is to be the General Superintendent of the French mission, under the direction of the Committee.

II. ASIA.—*William B. Fox, Chairman of the District.*

CEYLON.

6 *Colombo*, William M. Harvard, (unless he go to Continental India, in which case a successor shall be appointed,) Benjamin Clough.
7 *Caltura*, William B. Fox.—8 *Galle*, John M'Kenny
9 *Matura and Belligam*, John Callaway, W. A. Lalman
10 *Negombo*, Robert Newstead.—11. *Jaffna*, Thomas H. Squance
12 *Point Pedro*, Robert Carver,

N. B. The single men of the Jaffna, and Point Pedro Stations, are to change quarterly under the direction of the Jaffna Superintendent. Five more Missionaries to be sent to the North of the Island.

13 *Trincomalee and Batticaloe*, George Erskine, Thomas Osborne

CONTINENTAL INDIA.

14 *Madras*, James Lynch.—15 *Bombay*, John Horner.
N. B. Two more to be sent to Continental India.
16 *New South Wales*, Samuel Leigh, Walter Lawry.

III. AFRICA.

17 *Sierra Leone*, Samuel Brown. Another to be sent.
18 *Little Namacquas*, Barnabas Shaw, Edward Edwards; Jacob Links, Assistant Missionary to the Bushmen. Another to be sent.
19 *Cape of Good Hope*, One to be sent.
20 *Mauritius and Madagascar*, Two to be sent.

IV. AMERICA.

WEST INDIES.—ANTIGUA DISTRICT.—*William Gillgrass, Chairman.*

21 *Antigua*, Samuel P. Woolley, William White, John Smedley, Joseph Chapman.
22 *St. Christopher's*, William Gillgrass, Patrick French, Stephen Swinyard. Another to be sent.
23 *St. Eustatius*, One to be sent.
24 *Nevis*, John Dace. Another to be sent.
25 *St. Bartholomews*, Daniel Hillier.—26 *Dominica*, One to be sent.
27 *Tortola, and the Virgin Islands*, James Whitworth, George Jackson, John Colmar.
28 *Anguilla*, One to be sent.

THE ST. VINCENT'S DISTRICT.—*George Bellamy, Chairman.*

29 *St. Vincent's*, George Bellamy, John Maddocks, David Jones. Another shall be sent.
30 *Grenada*, William Shrewsbury, William Goy.
31 *Trinidad*, Abraham Whitehouse, John Mortier.
32 *Barbadoes*, Moses Rayner.—33 *Tobago*, Jonathan Raynar.
34 *Demarara*, Matthew M. Thackray. Another to be sent.

THE JAMAICA DISTRICT. *George Johnstone, Chairman.*

35 *Kingston*, George Johnstone, James Horne.
36 *Spanish Town*, James Underhill.
37 *Morant Bay*, William Ratcliffe, John Hudson.
38 *Grateful Hill*, One to be sent.
39 *Falmouth and Montego Bay*, John Shipman, William Binning.

THE BAHAMA DISTRICT.—*William Wilson, Chairman.*

40 *New Providence*, Roger Moore. 41 *Eleuthera*, John Turtle.
42 *Harbour Island*, William Wilson. Another shall be sent.
43 *Abaco*, One to be sent.

BERMUDA.—*Edward Johnson, Chairman.*

44 *Bermuda*, William Sutcliffe.

HAYTI.

45 *Port au Prince*, John Brown, sen. James Catts. Another to be sent.
46 *Cape Henry*, Two to be sent.

THE CANADAS.—*Edward Johnson, Chairman.*

47 *Quebec*, John Hick,
48 *Montreal*, Robert L. Lusher.—49 *Kingston*, Edward Johnson.
50 *Fort Wellington*, Thomas Catterick, John De Putron. Another to be sent, if the Committe approve.
51 *Melburne*, Richard Williams.
52 *St. Armands*, Richard Pope. Another to be sent, if the Committe approve.
53 *Bay of Quinte*, James Booth.—54 *York*, Henry Pope.
N. B. Brother J. Booth and Brother Edward Johnson to change occasionally.

NOVA SCOTIA, NEW-BRUNSWICK.—*William Bennett, Chairman.*

55 *Halifax*, James Dunbar, who shall change occasionally with Brother Robert Alder.
56 *Liverpool*, William Croscomb,
57 *Shelbourne*, James Knowlan; James Mann, supernumerary.

58 *Yarmouth*, Thomas Payne.—59 *St. Stephen's*, Duncan M'Coll.
60 *St. John's* Stephen Bamford, who shall change occasionally with Brother Birt.
61 *Fredericton* William Birt.—62 *Annapolis*, Sampson Busby.
63 *Cumberland*, James Priestly.—64 *Ramshay*, George Miller.
65 *Horton and Windsor*, William Bennett, Robert Alder.
66 *Newport*, Adam Clarke Avard.
67 *Lunenburg*, *and Petit Riviere*, George Orth, German Missionary.
68 *St. David's*, One may be sent.

PRINCE EDWARD'S ISLAND.

69 *Charlotte Town*, John Fishpool.—70 *Tryon and Bedoque*, John Strong.
71 *Murray Harbour*, One may be sent.

NEWFOUNDLAND.—*John Bell, Chairman.*

72 *St. John's* John Bell; George Cubit, supernumerary.
73 *Carbonear*, John Pickavant.
74 *Black Head and Western Bay*, John Walsh.
75 *Island Cove*, *Perlican and Hant's Harbour*, Thomas Hickson. Another to be sent.
76 *Port de Grave*, Ninian Barr.—77 *Harbour Grace*, James Hickson.
78 *Bonavista and Catolina*, Richard Knight,—79 *Trinity*, William Ellis.
80 *Grand Bank and Fortune Bay*, John Haigh.—81 *Burin*, John Lewis.

Poetry.

MISSIONARY HYMN.

From the Rev. Mr Kelly's Hymns.

MY soul, with sacred joy survey
The glories of the latter day:
Its dawn already seems begun,
And promises a future Sun!

The friends of truth assembled stand
(A chosen consecrated band):
The standard of the cross display,
And cry aloud, 'behold the way!

'Behold the way to Zion's hill,
'Where Isra'l's God delights to dwell:
'He fixes there his lofty throne,
'And calls the sacred place his own.'

'Behold the way,' ye heralds cry;
Spare not, but lift your voices high:
Convey the sound from shore to shore,
And bid the captive sigh no more!

Swift on the wings of heav'nly zeal
They fly, nor seem their toils to feel,
But faithful to their Master's will,
Their sacred embassy fulfil.

The North 'gives up; the South no more
'Keeps back' her consecrated store;
From East to West the message runs,
And either India yields her sons!

Auspicious dawn! thy rising ray
With joy I view, and hail the day!
Thou Sun arise, supremely bright,
And fill the world with purest light!

THE MYSTERY OF A FUTURE STATE NO ARGUMENT AGAINST IT.

STILL seems it strange, that thou shouldst live for ever?
Is it less strange that thou shouldst live at all?
This is a miracle; and that no more.
Who gave beginning, can exclude an end;
Deny thou art, then, doubt if thou shalt be.
A miracle, what miracles inclos'd,
Is man! and starts his faith at what is strange?
What less than wonders from the wonderful?
What less than miracles from God can flow?
Admit a God,—that mystery supreme!
That cause uncaus'd! all other wonders cease;
Nothing is marvellous for him to do:
Deny him—all is mystery besides.
We nothing know, but what is marvellous:
Yet what is marvellous, we can't believe.
So weak our reason, and so great our God,
What most surprises in the sacred page,
Or full as strange, or stranger, must be true.
Faith is not reason's labour, but repose.

THE

METHODIST MAGAZINE.

FOR FEBRUARY, 1819.

Divinity.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 9.)

171. THE application of Lord Bacon's philosophy to the study of external nature was a happy epoch in the history of physical science. It is not long since this application has been extended to the study of moral and intellectual phenomena. All that we contend for is, that our subjects should have the benefit of the same application; and we count it hard, while, in every other department of inquiry, a respect for truth is found sufficient to repress the appetite for system-building, that theology, the loftiest and most inaccessible of all the sciences, should still remain infected with a spirit so exploded, and so unphilosophical; and that the fancy, and theory, and unsupported speculation, so current among the Deists and demi-infidels of the day, should be held paramount to the authority of facts, which have come down to us with a weight of evidence and testimony, that is quite unexampled in the history of ancient times.

172. What is science, but a record of observed phenomena, grouped together according to certain points of resemblance, which have been suggested by an actual attention to the phenomena themselves? We never think of questioning the existence of the phenomena, after we have demonstrated the genuineness and authenticity of the record. After this is demonstrated, the singular or unexpected nature of the phenomena is not suffered to weaken their credibility,—a credibility which can only be destroyed by the authority of our own personal observation, or some other record possessed of equal or superior pretensions. But in none of the inductive sciences is it in the power of a student to verify every thing by his own personal

observation. He must put up with the observations of others, brought home to the convictions of his own mind by creditable testimony. In the science of geology, this is eminently the case. In a science of such extent, our principles must be in part founded upon the observations of others, transmitted to us from a distant country. And in a science the processes of which are so lengthened in point of time, our principles should also in part be founded on the observations of others, transmitted to us from a remote antiquity. Any observations of our own are so limited, both in point of space and of time, that we never think of opposing their authority to the evidence which is laid before us. Our whole attention is directed to the validity of the record; and the moment that this validity is established, we hold it incumbent upon us to submit our minds to the entire and unmodified impression of the testimony contained in it. Now, all that we ask is, that the same process of investigation be observed in theology, which is held to be so sound and so legitimate in other sciences. In a science of such extent, as to embrace the wide domain of moral and intelligent nature, we feel the littleness of that range to which our own personal observations are confined. We shall be glad, not merely of the information transmitted to us from a distant country, but of the authentic information transmitted to us by any other order of beings, in some distant and unknown part of the creation. In a science, too, which has for its object the lengthened processes of the divine administration, we should like if any record of past times could enable us to extend our observations beyond the limits of our own ephemeral experience; and if there are any events of a former age possessed of such a peculiar and decisive character, as would help us to some satisfactory conclusion in this greatest and most interesting of the sciences.

173. On a subject so much above us and beyond us, we would never think of opposing any preconceptions to the evidence of history. We would maintain the humility of the inductive spirit. We would cast about for facts, and events, and appearances. We would offer our minds as a blank surface to every thing that came to them, supported by unexceptionable evidence. It is not upon the nature of the facts themselves, that we would pronounce upon their credibility, but upon the nature of that testimony by which they were supported. Our whole attention would be directed to the authority of the record. After this was established, we would surrender our whole understanding to its contents. We would school down every antipathy within us, and disown it as a childish affection, unworthy of a philosopher who professes to follow truth through all the disgusts and discouragements which surround it. There are men of splendid reputation in our enlightened circles, who never attended to this speculation, and who annex to the gospel of Christ

nothing else than ideas of superstition and vulgarity. In braving their contempt, we would feel ourselves in the best element for the display and exercise of the philosophical temper. We would rejoice in the omnipotence of truth, and anticipate, in triumph, the victory which it must accomplish over the pride of science and the fastidiousness of literature. It would not be the enthusiasm of a visionary which would support us, but the inward working of the very same principle which sustained Galileo, when he adhered to the result of his experiments, and Newton, when he opposed his measurements and observations to the tide of prejudice he had to encounter from the prevailing taste and philosophy of the times.

174. We conceive, that inattention to the above principles has led many of the most popular and respected writers in the Deistical controversy to introduce a great deal of discussion that is foreign to the merits of the question altogether; and in this way the attention is often turned away from the point in which the main strength of the argument lies. An infidel, for example, objects against one of the peculiar doctrines of Christianity. To repel the objection, the Christian conceives it necessary to vindicate the reasonableness of that doctrine, and to shew how consistent it is with all those antecedent conceptions which we derived from the light of natural religion. All this we count superfluous. It is imposing an unnecessary task upon ourselves. Enough for us to have established the authority of the Christian revelation upon the ground of its historical evidence. All that remains is to submit our minds to the fair interpretation of Scripture. Yes; but how do you dispose of the objection drawn from the light of natural religion? In precisely the same way that we would dispose of an objection drawn from some speculative system, against the truth of any physical fact that has been well established by observation or testimony. We would disown the system, and oppose the obstinacy of the fact to all the elegance and ingenuity of the speculation.

175. We are sensible that this is not enough to satisfy a numerous class of very sincere and well disposed Christians.—There are many of this description, who, antecedent to the study of the Christian revelation altogether, repose a very strong confidence in the light of natural religion, and think that, upon the mere strength of its evidence, they can often pronounce with a considerable degree of assurance on the character of the divine administration. To such as these something more is necessary than the external evidences on which Christianity rests. You must reconcile the doctrines of Christianity with those previous conceptions which the light of nature has given them; and a great deal of elaborate argument is often expended in bringing about this accommodation. It is, of course, a work of greater

difficulty, to make Christians of this description of people, though, in point of fact, this difficulty has been overcome, in a way the most masterly and decisive, by one of the soundest and most philosophical of our theologians.

176. To another description of Christians, this attempt to reconcile the doctrines of Christianity with the light of natural religion is superfluous. Give them historical evidence for the truth of Christianity, and all that natural religion may have taught them will fly like so many visionary phantoms before the light of its overbearing authority. With them the argument is reduced to a narrower compass. Is the testimony of the apostles and first Christians sufficient to establish the credibility of the facts which are recorded in the New-Testament? The question is made to rest exclusively on the character of this testimony, and the circumstances attending it, and no antecedent theology of their own is suffered to mingle with the investigation. If the historical evidence of Christianity is found to be conclusive, they conceive the investigation to be at an end; and that nothing remains on their part, but an act of unconditional submission to all its doctrines.

177. Though it might be proper, in the present state of opinion, to accommodate to both these cases, yet we profess ourselves to belong to the latter description of Christians. We hold by the total insufficiency of natural religion to pronounce upon the intrinsic merits of any revelation, and think that the authority of every revelation rests exclusively upon its external evidences, and upon such marks of honesty in the composition itself as would apply to any human performance. We rest this opinion, not upon any fanatical expression of the ignorance of man, or how sinful it is for a weak and guilty mortal to pronounce upon the counsels of heaven, and the laws of the divine administration; we disown this presumption, not merely because it is sinful, but because we conceive it to be unphilosophical, and precisely analogous to that theorising *a priori* spirit, which the wisdom of Bacon has banished from all the schools of philosophy.

178. For the satisfaction of the first class, we refer them to that argument which has been prosecuted with so much ability and success by Bishop Butler, in his Analogy of Natural and Revealed Religion. It is not so much the object of this author to found any positive argument on the accordancy which subsists between the processes of the divine administration in nature, and the processes ascribed to God by revelation, as to repel the argument founded upon their supposed discordancy. To one of the second class, the argument of Bishop Butler is not called for; but as to one of the first class, we can conceive nothing more calculated to quiet his difficulties. He believes a God, and he

must therefore believe the character and existence of God to be reconcileable with all that he observes in the events and phenomena around him. He questions the claims of the New-Testament to be a revelation from heaven; because he conceives, that it ascribes a plan and an economy to the Supreme Being, which are unworthy of his character. We offer no positive solution of this difficulty. We profess ourselves to be too little acquainted with the character of God; and that in this little corner of his works, we see not far enough to offer any decision on the merits of a government, which embraces worlds, and reaches eternity. We think we do enough, if we give a sufficiency of external proof for the New-Testament being a true and authentic message from heaven; and that therefore nothing remains for us, but to attend and to submit to it. But the argument of Bishop Butler enables us to do still more than this. It enables us to say, that the very thing objected against in Christianity exists in nature; and that therefore the same God who is the author of nature, may be the author of Christianity. We do not say that any positive evidence can be founded upon this analogy. But in as far as it goes to repel the objection, it is triumphant. A man has no right to retain his theism, if he rejects Christianity upon difficulties to which natural religion is equally liable. If Christianity tells us, that the guilt of a father has brought suffering and vice upon his posterity, it is what we see exemplified in a thousand instances amongst the families around us. If it tells us, that the innocent have suffered for the guilty, it is nothing more than what all history and all observation have made perfectly familiar to us. If it tells us of one portion of the human race being distinguished by the sovereign will of the Almighty for superior knowledge or superior privileges, it only adds one inequality more to the many inequalities which we perceive every day in the gifts of nature, of fortune, and of providence. In short, without entering into all the details of that argument, which Butler has brought forward in a way so masterly and decisive, there is not a single impeachment which can be offered against the God of Christianity, that may not, if consistently proceeded upon, be offered against the God of Nature itself; if the one be unworthy of God, the other is equally so; and if, in spite of these difficulties, you still retain the conviction, that there is a God of Nature, it is not fair or rational to suffer them to outweigh all that positive evidence and testimony, which have been adduced for proving that the same God is the God of Christianity also.

179. If Christianity be still resisted, it appears to us that the only consistent refuge is Atheism. The very same peculiarities in the dispensation of the gospel, which lead the infidel to reject it as unworthy of God, go to prove, that nature is unworthy of

him, and land us in the melancholy conclusion, that whatever theory can be offered as to the mysterious origin and existence of the things which be, they are not under the dominion of a supreme and intelligent mind. Nor do we look upon Atheism as a more hopeless species of infidelity than Deism, unless in so far as it proves a more stubborn disposition of the heart to resist every religious conviction. Viewed purely as an intellectual subject, we look upon the mind of an Atheist, as in a better state of preparation for the proofs of Christianity than the mind of a Deist. The one is a blank surface, on which evidence may make a fair impression, and where the finger of history may inscribe its credible and well-attested information. The other is occupied with preconceptions. It will not take what history offers to it. It puts itself into the same unphilosophical posture, in which the mind of a prejudiced Cartesian opposed its theory of the heavens to the demonstrations and measurements of Newton. The theory of the Deist upon a subject, where truth is still more inaccessible, and speculation still more presumptuous, sets him to resist the only safe and competent evidence that can be appealed to. What was originally the evidence of observation, and is now transformed into the evidence of testimony, comes down to us in a series of historical documents, the closest and most consistent that all antiquity can furnish. It is the unfortunate theory which forms the grand obstacle to the admission of the Christian miracles, and which leads the Deist to an exhibition of himself so unphilosophical, as that of trampling on the soundest laws of evidence, by bringing a historical fact under the tribunal of a theoretical principle. The deistical speculation of Rousseau, by which he neutralised the testimony of the first Christians, is as complete a transgression against the temper and principles of true science, as a category of Aristotle, when employed to overrule an experiment in chemistry. But however this be, it is evident, that Rousseau would have given a readier reception to the gospel history, had his mind not been pre-occupied with the speculation; and the negative state of Atheism would have been more favourable to the admission of those facts, which are connected with the origin and establishment of our religion in the world.

180. This suggests the way in which the evidence for Christianity should be carried home to the mind of an Atheist. He sees nothing in the phenomena around him, that can warrant him to believe in the existence of a living and intelligent principle, which gave birth and movement to all things. He does not say that he would refuse credit to the existence of God upon sufficient evidence, but he says, that there are not such appearances of design in nature, as to supply him with that evidence. He does not deny the existence of God to be a possible truth;

but he affirms, that while there is nothing before him but the consciousness of what passes within, and the observation of what passes without, it remains an assertion destitute of proof, and can have no more effect upon his conviction than any other nonentity of the imagination. There is a mighty difference between *not proven* and *disproven*. We see nothing in the argument of the Atheists, which goes farther than to establish the former sentence upon the question of God's existence. It is altogether an argument *ab ignorantia;* and the same ignorance which restrains them from asserting in positive terms that God exists, equally restrains them from asserting in positive terms that God does not exist. The assertion may be offered, that in some distant regions of the creation, there are tracts of space which, instead of being occupied like the tracts around us with suns and planetary systems, teem only with animated beings, who, without being supported like us on the firm surface of a world, have the power of spontaneous movements in free spaces. We cannot say that the assertion is not true, but we can say that it is not proven. It carries in it no positive character either of truth or falsehood, and may therefore be admitted on appropriate and satisfying evidence. But till that evidence comes, the mind is in a state entirely neutral; and such we conceive to be the neutral state of the Atheist, as to what he holds to be the unproved assertion of the existence of God.

181. To the neutral mind of the Atheist, then, unfurnished as it is with any previous conception, we offer the historical evidence of Christianity. We do not ask him to presume the existence of God. We ask him to examine the miracles of the New-Testament merely as recorded events, and to admit no other principle into the investigation, than those which are held to be satisfying and decisive, on any other subject of written testimony. The sweeping principle upon which Rousseau, filled with his own assumptions, condemned the historical evidence for the truth of the gospel narrative, can have no influence on the blank and unoccupied mind of an Atheist. He has no presumptions upon the subject; for to his eye the phenomena of nature sit so loose and unconnected with that intelligent Being, to whom they have been referred as their origin, that he does not feel himself entitled, from these phenomena, to ascribe any existence, any character, any attributes, or any method of administration to such a Being. He is therefore in the last possible condition for submitting his understanding to the entire impression of the historical evidence. These difficulties which perplex the Deists who cannot recognize in the God of the New-Testament the same features and the same principles in which they have invested the God of Nature, are no difficulties to him. He has no God of Nature to confront with that real though invisible power which lay at the bottom of those astonishing miracles, on which his-

tory has stamped her most authentic characters. Though the power which presided there should be an arbitrary, an unjust, or a malignant being, all this may startle a Deist, but it will not prevent a consistent Atheist from acquiescing in any legitimate inference, to which the miracles of the gospel, viewed in the simple light of historical facts, may chance to carry him. He cannot bring his antecedent information into play upon this question. He professes to have no antecedent information on the subject; and this sense of his entire ignorance, which lies at the bottom of his Atheism, would expunge from his mind all that is theoretical, and make it the passive recipient of every thing which observation offers to its notice, or which credible testimony has brought down to it of the history of past ages.

182. What then, we ask, does the Atheist make of the miracles of the New-Testament? If he questions their truth, he must do it upon grounds that are purely historical. He is precluded from every other ground by the very principle on which he has rested his Atheism; and we therefore, upon the strength of that testimony which has been already exhibited, press the admission of these miracles as facts. If there be nothing, then, in the ordinary phenomena of nature, to infer a God, do these extraordinary phenomena supply him with no argument? Does a voice from heaven make no impression upon him? And we have the best evidence which history can furnish, that such a voice was uttered; "This is my beloved Son, in whom I am well pleased." We have the evidence of a fact, for the existence of that very Being from whom the voice proceeded, and the evidence of a thousand facts, a power superior to nature; because, on the impulse of a volition, it did counteract her laws and processes, it allayed the wind, it gave sight to the blind, health to the diseased, and, at the utterance of a voice it gave life to the dead. The ostensible agent in all these wonderful proceedings are not only credentials of his power, but he gave such credentials of his honesty, as dispose our understanding to receive his explanation of them. We do not avail ourselves of any other principle than what an Atheist will acknowledge. He understands as well as we do, the natural signs of veracity, which lie in the tone, the manner, the countenance, the high moral expression of worth and benevolence, and, above all, in that firm and undaunted constancy, which neither contempt, nor poverty, nor death, could shift from any of its positions. All these claims upon our belief, were accumulated to an unexampled degree in the person of Jesus of Nazareth; and when we couple with them his undoubted miracles, and the manner in which his own personal appearance was followed up by a host of witnesses, who, after a catastrophe which would have proved a death-blow to any cause of imposture, offered themselves to the eye of the public, with the same powers, the same

evidence, and the same testimony, it seems impossible to resist his account of the invisible principle, which gave birth and movement to the whole of this wonderful transaction. Whatever Atheism we may have founded on the common phenomena around us, here is a new phenomena which demands our attention, the testimony of a man who, in addition to evidence of honesty, more varied and more satisfying than were ever offered by a brother of the species, had a voice from the clouds, and the power of working miracles, to vouch for him. We do not think, that the account which this man gives of himself can be viewed either with indifference or distrust, and the account is most satisfying. "I proceeded forth, and came from God." "He whom God hath sent speaketh the words of God." "Even as the Father said unto me, so I speak." He had elsewhere said, that God was his Father. The existence of God is there laid before us, by an evidence altogether distinct from the natural argument of the schools, and it may therefore be admitted in spite of the deficiency of that argument. From the same pure and unquestionable source we gather our information of his attributes. "God is true." "God is a spirit." He is omnipotent "for with God all things are possible." He is intelligent, "for he knoweth what things we have need of." He sees all things, and he directs all things, for "the very hairs of our head are numbered," and "a sparrow falleth not to the ground without his permission."

(To be continued.)

Biography.

LIFE OF THE REV C. F. SWARTZ, MISSIONARY TO THE EAST-INDIES.

From "The Missionary Register."

This distinguished man may be justly considered as the Christian Apostle of the East in these latter times. He arrived at Madras, at the age of twenty-four, on the 17th of July, 1750, to *preach among the Gentiles* of India *the unsearchable riches of Christ:* and he continued in this sacred work, with unimpeached integrity, indefatigable zeal, and abundant success, till the 13th of February, 1798, when, in the calm triumph of a Christian Hero, he closed the labours of nearly half a century in the service of his Master in India; revered and regretted by Christians,

Pagans, and Mahometans; having himself trod in the steps of his worthy predecessor Zieganbalg and his associates, and leaving an animated example to all who have succeeded him, or may succeed him, in proclaiming the glad tidings of salvation to the Eastern World.

Christian Frederick Swartz was born in Germany, in 1726, and engaged himself as a missionary to India, under the protection of the Danish Mission College. After labouring with his colleagues at Tranquebar for some years, he was directed by the College to establish himself at Tritchinapoly, under the "Society for promoting Christian Knowledge." The Society had various missionary stations toward the southern part of the Indian peninsula; and, in 1766, this new one was established at Tritchinapoly, and over it Mr. Swartz was appointed to preside.

Some passages in the prayer which he composed for the dedication of the Church at this place, May 18, 1766, well display the true spirit of a Christian Missionary.

"——Be merciful unto us, and hear our prayer, that we make before Thee in this place. As often as we from henceforth shall join here, let thy Spirit animate our hearts to seek thy face sincerely, without hypocrisy. As often as we shall hear thy word, let us do it with an unfeigned intention to obey and keep it without exception. As often as thy sacraments, which are holy means of entering with Thee into a covenant of love and obedience, are administered in this house, oh! be pleased to make them effectual to the salvation of our souls. And finally, when strangers, who do not know thy Name, hear of all the glorious doctrines and methods of worshipping thee, preached in this house, incline, oh! mercifully incline their hearts to renounce their abominable idolatry, and to worship thee, O God, in the name of Christ.

"In this manner make this a place where thy name is glorified, thy kingdom sought for, and thy will duly performed.

"Bless all them who have forwarded the building of this house, by kind advices or charitable contributions. Remember them in mercy, during the days of their life, and particularly at the hour of their death. Let them see, at the day of judgment, that their charity has been serviceable to the benefit of many souls.

"Frustrate all the machinations of the devil, against this house, preserve it from all dangerous accidents, and let it long be, what we from hence humbly shall call it, Christ's Church.

"Hear this our supplication, O Father of Mercies, for the sake of our Mediator, and to the glory of thy Name. Amen."

In this station Mr. Swartz soon found his labours so extensive, that it became necessary to employ some promising native converts as Catechists. Among these, who were eight or nine in num-

ber, Sattianaden was appointed in 1772. He was afterward admitted to Holy Orders, and has ever since laboured with great eloquence and success. His name signifies "Professor of the Truth." Before his conversion he was of the highest cast.

January 14th of this year, Mr. Swartz experienced the signal care of his Heavenly Father. The powder magazine of the fort blew up on that day, and killed and wounded many persons, both Europeans and natives. The windows of his house were shattered, and several balls flew into the rooms, but he escaped all personal injury.

His heart was much set on Tanjore. He visited that place several times in 1772, in order to strengthen the congregation, and to try, whether, by frequently preaching the word in that populous city, it might not please God to make some impression on the inhabitants. With this hope he took with him three of his Catechists, who went among the people morning and evening, laying before them the glorious truths of the Gospel, and inviting them to *the obedience of Faith.*

Mr. Swartz had several conversations with the king on the subject of religion. The king, understanding that he was explaining the doctrines of Christianity to his officers, desired to hear him himself. He had scarcely opened his lips, when the great Bramin entered. The King prostrated himself before him to the ground, and afterward stood before him with his hands folded, while the Bramin placed himself on an elevated seat. The King made signs to Mr. Swartz to enter into discourse with the Bramin; who heard all with seeming attention, but made no reply. The king asked several questions concerning repentance, and desired the Missionary to marry a couple of Christians in his palace. He readily consented, and performed the ceremony with as much solemnity as possible. They began with a hymn, after which Mr. Swartz preached, concluding with prayer and singing; all in the Malabar tongue. The king and many of the people were pleased, but the Bramins looked on it as a dangerous innovation.

In 1773, Mr. Swartz repeats his expressions of gratitude for the Divine goodness toward him and his fellow-labourers in their preservation, as an epidemical disease was then raging round them at Tritchinapoly, which had swept off above a thousand persons in a fortnight.

In 1774, Mr. Swartz went to Madras, at the desire of his brethren, to procure the grant of some ground at Tanjore for the erection of a place for Divine Worship: but the Nabob declined his request. His friend Colonel Wood, dying this year, and leaving him one of his executors, this circumstance occasioned a second visit to Madras, when he renewed his application to the

Nabob, but met with another refusal, accompanied, however, with a profusion of Oriental compliments.

The Heathen were now beginning to be more inquisitive into Christianity; and this animated him much in his preaching. The awakening, however, of some Roman Catholics to a sense of the importance of religion, gave rise to a spirit of persecution which occasioned him much trouble. One of the Catechists having visited a sick relative of his own, an ignorant Papist, the sick man entreated his instruction. The Catechist explained to him the doctrines of Repentance, and of Faith in Christ: he lent a willing ear, and soon after died. The Catechist wished, as being a near relative, to attend his funeral; but, the Roman Catholics disliking this, and the Popish Catechist having given him a blow, all the rest fell on him, and beat him so unmercifully, that the very Heathen cried out against them as murderers.

Mr. Swartz found, indeed, the Jesuits to be the greatest enemies of the Mission. They discovered their enmity in stirring up the poor country people to raise disturbances. He met, about this period, with a very mortifying instance of this evil influence. In a country town there appeared a most pleasing prospect of a plentiful harvest, the greater part of the inhabitants having shewn a willingness to be instructed. In Mr. Swartz's absence, however, the Roman Catholic Priest threatened his people, and refused to baptize any children, and to marry and bury any of his congregation, unless they would enter into a covenant to obtain the removal of the Protestant Missionary and his Catechists. He told the Heathens, too, that if Mr. Swartz and his assistants gained ground, their pagodas would fall to ruin, and their feasts cease. The Catechists met, in consequence, with such ill treatment, that they were obliged to quit the place; and, as any application to the magistrates would but have increased the evil, Mr. Swartz chose rather to bear this persecution patiently, entreating God to remedy the evil in his good time.

With all ranks of Heathens this man of God was accustomed to converse freely. Multitudes would hear him explain Christianity, and would even applaud. It was no unusual thing with them to reply: "True; what can avail all our images, and our numberless ceremonies! There is but one Supreme Being, the Maker and Preserver of all!" But their convictions ended with their applause!

"In one of my journeys," says he, "I arrived at a large place where the Heathen celebrated a feast. I was struck with the excessive crowd which I saw before me. I stood at some distance from them; but was soon surrounded by a number of people, to whom I explained the glorious perfections of God, and remarked how absurd the worship of images was; and how they dishon-

cured God by all their idolatry, and enhanced their own misery. I told them at the same time, what infinite mercy God had shewn to lost sinners by sending them a Redeemer, and how they might become partakers of the benefit of redemption. All seemed pleased; acknowledging their folly, and the excellency of this Christian doctrine. Before and after noon, new crowds came near. I spoke till I was quite exhausted."

These labours were not in vain: many of the Heathen were brought to embrace the truth.

Among these converts, Mr. Swartz mentioned one in particular—a young man of the higher cast, who deliberated above three years whether he should embrace Christianity. His numerous relatives had been his great obstacle. He had, however, yielded, at length to his convictions. The Heathen shunned and reviled him; while he endured their persecution with humility, yet without dejection. His countrymen, perceiving that they could not depress his spirits, acknowledged in the end, the wrong which they had done him, and even entreated him to read to them some passages of the New-Testament.

In a village not far from Mr. Swartz's residence, a whole family had been converted. On their return home, all the village was enraged against them, refusing them a share in the most common acts of kindness, and even forbidding them to walk in the public road. As they suffered all this persecution, however, with humility, and with some degree of cheerful boldness, their Heathen neighbours became ashamed of their conduct and treated them with more humanity.

In another village also a whole family had embraced Christianity. Their son-in-law was the principal man in the village. He was incensed at the conversion of the family, and directed his father-in-law to return no more. By gentle representations, however, his rage, and that of the people, subsided; and Mr. Swartz began to entertain hopes of shortly seeing the whole place inhabited by Christians.

Mr. Swartz took unwearied pains with his Assistant Catechists. They were all employed daily in preaching the Gospel over the various parts of the country, "and trying," to use his own words, "whether they might be so happy as to bring some of their wandering fellow-creatures into the Way of Truth."

What an abode was the house of this great and good man! He daily assembled all the Catechists who were not on stations too far distant, and instructed them how to explain the truths of Christianity, and to address the natives in a mild and winning manner, overlooking the passionate and rough speeches which would sometimes be returned for their love. In the morning the Catechists joined with him in prayer, and in meditating on the word of God; after which every one was directed whither to go

that day. In the evening, they gave an account of their labours, relating the encouraging and discouraging circumstances: and the day closed, as it began, with meditation and prayer.

His ministry was, in various instances, successful among the soldiers in garrison, to whom he acted as chaplain.

Poor widows also came in for a share of the attention of this benevolent man. A sum of money having been sent to him for their benefit, he resolved to expend it in the erection of comfortable tenements, but the design was brought to a stand for want of further funds. The young Rajah of Tanjore, however, visiting that part of the country, Mr. Swartz pleaded with him in behalf of the widows; and, succeeding in his application, completed a row of small houses for the comfortable reception of these destitute women.

Anxious to extend the sphere of his labours, he prayed earnestly for more assistance in the mission, that he might be enabled to reside some months every year at Tanjore; and, if it should be found expedient, establish himself there.

His exertions were not confined to the instruction and conversion of the adult Natives and Europeans; but, with equal zeal and fidelity, he laboured for the salvation of the Europeans, both civil and military, who resided at any time within reach of his Christian charity. He opened English and Malabar schools in various places, and was affectionate and unwearied in his attention to children.

Of this part of his character, the following letter, the original of which was communicated to us by the Rev. Basil Wood, is an interesting illustration. It was written to the children of Colonel Wood, then left fatherless; they were from six to eleven years of age.

"To the dear Children ————

"Grace, Mercy, and Peace from God our Father, and the Lord Jesus Christ.

Dear Children,

"As the time is very near when you, as I suppose, will leave this country, I thought it my duty to write you a short exhortation, which you are so willing to receive from me, your old friend.

"When you leave this country, I beseech you, take none of the sins which are so manifest here with you. Beg of your Redeemer to forgive you all sins, and to grant you the help of his Holy Spirit, to love, fear, honour and obey God. Learn the will of God, and practise it daily, as you have given us some pleasing ground for hope. As your age is not easily given to grief, make use of your innocent cheerfulness to gladden the

heart of your Mamma. You cannot please her better than by obedience, and willingness to learn to pray, and to fear God. Endeavour to please her and your Heavenly Father by all this. Read every day your beloved Bible: pray heartily, and forget not to sing a song of praise to your Redeemer. Whenever your Dear Mamma forbids you a thing, be ready to obey: never give way to any stubbornness; and, as you know that God is highly pleased with humility, learn to be so; entreating your Saviour to destroy all the seed of pride, and to clothe you with humility. May the blessing of God, the Father, Son, and Holy Ghost, be with you. Amen.

"Remember me, and pray for me, that I may walk worthy of the Gospel of our Lord Jesus Christ; and that, by my poor Ministry, many souls may truly be converted to him.

"I remain sincerely, dear Children and my young Friends,

"Your affectionate Friend, and humble Servant,

"*Tritchinapoly*, CHRISTIAN FREDERICK SWARTZ."
January 16, 1775.

He was joined in the work of the Mission, in 1777, by the Rev. Christian Pohlé, whom the Danish Missionaries at Tranquebar sent to his assistance;—a man of piety, zeal, and talents: who continues to fulfil to this day, in the service of the "Society for promoting Christian Knowledge," as the successor of his venerable friend, the expectations which Mr. Swartz had formed of him. He soon made himself master, by diligent application, of the English and Malabar languages, sufficiently to minister with acceptance in both tongues, and took a very active part in assisting Mr. Swartz in the whole business of the ministry and the schools.

June the 16th of this year, the Rev. J. J. Schoelkopf arrived at Madras, being sent out by the Society to assist Mr. Swartz. It pleased God, however, to remove him before he could enter on his labours. He was, almost immediately on his landing, seized with a bloody flux, and died at Madras on the 11th of July. "My grief," says Mr. Swartz, "was great; but, well, knowing that all the ways of a holy God are good, I resigned my will to his wise providence. He is the Lord of his Church. May He have mercy upon us, and send faithful labourers into his vineyard!"

Mr. Swartz writes in 1779, that among the Heathen, at his two stations at Trichinapoly and Tanjore, are many thousands even amongst Bramins, who confess that their idolatry is a vain and sinful thing, and that nothing but fear keeps them at present from embracing the Christian Religion. It is to be hoped this conviction will embolden them one day or another to shake off that inglorious servitude of sin and Satan. He says that there

hardly passeth a day in which Bramins do not visit his house at Tanjore; that they hear attentively what is said to them; that they frequently take up a book, in which the doctrine of the Christian Religion is explained, and that they praise that doctrine as a Divine one.

A Bramin being asked what he would now resolve upon, whether he purposed to stifle all conviction, or whether he intended to receive that Divine doctrine and to profess it, replied, that he could not deny the conviction which he had received, and accordingly had sounded some of his acquaintance; but that they all insisted upon the task as too difficult and dangerous, on account of the great numbers of the professors of idolatry.

"For my part (says Mr. Swartz) I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ, frequently calling to my mind that there is a time of sowing preceding that of reaping. At Tritchinapoly, we begin and end the day with public prayer. At Tanjore I have introduced the same custom. Very often Bramins and other Heathens have been present, observing our reading the word of God, our singing and praying. I never discourage the Heathen from being present at any of our solemn acts of worship."

In 1779, the garrison at Tanjore being numerous, Mr. Swartz addressed a letter to the Governor and council at Madras, and obtained immediately their public sanction and contributions to the erection of a Church, in which Divine Service might be performed in a proper and becoming manner. The first stone of this edifice was laid by general Munro. The funds failing, Mr. Swartz addressed the Honourable Board at Madras for further aid. He was desired in reply to come with all possible speed to Madras. The object of this summons will be best explained in his own simple and impressive narration.

"At my arrival, Governor Rumbold told me that my request should be granted: the other gentlemen assured me of the same. Here I was acquainted with the purpose for which I was called before the Presidency. The Governor told me, that they wished to preserve peace with Hyder Ally; but, as he entertained some mistaken notions, and evil persons endeavoured to confirm him in those bad ideas, the Honourable Board desired I would take a journey to Seringapatam in a private manner, and undeceive him by a fair declaration of their pacific sentiments; particularly as I, from my knowledge of the Morish language, could converse with him without the help of an interpreter. The novelty of the proposal surprised me at first; for which reason I begged some time to consider it. At last I accepted of the offer, because by doing so, I hoped to prevent evil, and to promote the welfare of the country. I thought also that I could thereby give some

small proof of the gratitude which I owe to the Honourable Board for many favours, which they have bestowed on me during my residence at Tritchinapoly. Besides, I saw that I should have an opportunity of conversing with many people about the things of God, who perhaps never had heard a word concerning God and a Redeemer.

(To be continued.)

Scripture Illustrated.

AN EXTRACT FROM DR. DELANY'S LIFE OF DAVID, CONCERNING SAUL'S CONSULTING THE WITCH OF ENDOR.

When Saul saw their numbers, (those of his enemies,) their order, and their appointments, he judged himself greatly overpowered, and fell into great terror upon the prospect. What should he do? Samuel was dead, and Abiathar was with David. He had for some years past, shewn no regard, or, to speak more justly, shewn all imaginable disregard to religion. His pride had lifted him up above his duty; he had said in his heart, "There is no God:" but now his fears got the better of his infidelity. He then, too late, had recourse to God for aid. He had massacred the priests of God at Nob, all but one; and that one was gone away to David with the ephod. He applied himself to some other priest. And since he consulted God by Urim, it is evident that he had also gotten another ephod made, not considering the peculiar sanctity of the first, or that God would confine his manifestations to that which was of his own appointment. At least, Saul had no reason to hope, that God should exhibit himself in any extraordinary manner in his favour. Samuel was dead, and Gad was with David; and we hear of no other, on whom the Spirit of God rested in those days. However, he applied himself to some of the prophetic colleges, probably to some of the most eminent of those sons of the prophets he had seen at Ramah; but to no purpose: God refused to answer him, either by Urim, by prophets, or by dreams.

What should he do? The heart of man is fond of prying into futurity, and more especially upon the edge of great events. In great dangers, men are desirous even to know the worst; it is some consolation to be prepared for it. He had long since renounced every thing that was serious in religion. However he had been threatened as from God; and in all probability, the time was now come, when the sentence, so long since pronoun-

ed upon him, was to be executed: could he but see Samuel, he should know all. It was said, there were men who had power over spirits. Who knows how far that power might extend! God had forsaken him; he could be no worse on that side; he might be better on some other: he resolved to try.

Infidelity is nearly allied to superstition. The most infidel man I ever conversed with, was, by the accounts of those who best knew him, the most superstitious.

Saul had prayed to God to no purpose; he now resolved to apply himself to Samuel; and I think it evident from the text, that he actually prayed to him, but had yet no answer. What will not fear and folly drive us to! But a few hours before, he, who was too haughty to profess himself a servant of the living God, is now the slave of his own fears and follies!

Saul had, in the days of his devotion, partly cut off, and partly frighted away those wizards and sorcerers, those execrable wretches, the pests of society, and enemies of true religion, whom God commanded to be extirpated. However, some of them might have remained, or returned; he inquired, and was informed of a Pythoness, that dwelt not far off, at Endor. His anxiety would let him think of nothing else; he could neither eat nor drink, until it was done. To Endor he hies that very night, stript of his regal apparel, and disguised as well as he could, and attended only by two companions. When he arrived, he prayed the woman to divine to him by her familiar spirit, and to bring him up whom he should name to her. She answered, That he knew very well, Saul had cut off all those of that profession, and why should he go about to lay such a snare for her, to have her destroyed? He replied, That no evil should happen to her upon that account. She then demanded, whom he would have raised? He answered, Samuel. And the instant he pronounced his name, the woman saw Samuel, and shrieked out aloud, in terror and surprise; and soon after asked the king, why he had deceived her, for he was Saul? She saw an apparition she did not expect; she knew the prophet; she knew the veneration Saul had for him; she knew that the prophets were only sent to kings; and she knew the poor deluded mortals she had to do with, had no notion of having any commerce with persons of sacred character; and she knew her art, whatever that was, had never exhibited a person of that figure to her.

When the king heard her cry out in such terror, he bade her not be afraid, and asked her what she saw: She saw gods (or, as the word may be translated, lords) ascending out of the earth. Saul then inquired after his form; and she told him, it was that of an old man covered with a mantle. The text then immediately adds, "Saul perceived it was Samuel himself, and stooped with his face to the ground, and bowed himself."

The narration is short, and uncircumstantial; but, as I humbly apprehend, the matter was thus :—

Saul, to prevent all delusion, would not tell the Pythoness whom he would have raised, until he brought her to the very cell, or place of her incantations; and then he told her, he would have Samuel called up to him. And the instant he said this, she, looking into her cell, saw Samuel, and seeing him so unexpectedly, and without the aid of her art, she was affrighted, and cried out; and the king, upon inquiry, hearing that it was an old man with a mantle, believed it was Samuel she saw; and straightway going to the cell, and perceiving the prophet, did him obeisance. Immediately Samuel asked him, why he had disquieted him, to bring him up? (will not this ground a presumption, that the Pythoness had not disturbed him by her incantations? for if she had, the question had been more naturally directed to her.) To which Saul answered, that he was sore distressed; for the Philistines warred against him, and God had forsaken him, and would neither answer him by dreams nor prophets. "Therefore, (says he,) I have called unto thee, that thou mayest make known unto me what I shall do."

Then said Samuel, "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And 'the Lord hath done for himself, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even unto David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek: therefore hath the Lord done this thing unto thee this day."

In this we see the Prophet fortells that Saul should that day be stript of the kingdom; and that the kingdom should be divided, and given to David. Then follows what nothing but infinite and unerring prescience could predict; an exact, minute, precise account of all the circumstances of the then depending event: "Moreover, the Lord will also deliver Israel, with thee, unto the Philistines; and to-morrow shalt thou and thy sons be with me; and also the camp of Israel shall the Lord deliver into the hands of the Philistines."

I own I am astonished at the inattention, (shall I call it?) or impiety, or both, of those critics and commentators, who could ascribe this prediction to the sagacity of an impostor, or even to the devil. I shall take a proper time to refute them; and, in the mean time, go on with my history.

When Saul heard this dreadful sentence pronounced upon himself, his family, and his people, the terror of it struck him to the heart, and he hastened to get away from that fatal place; but as he went, his fears operated upon a mind weakened with guilt, and upon a body exhausted with fatigue and fasting; he

lost all power of motion, and fell at his full length upon the floor. The woman seeing this, ran up to him, and finding the distressed and weak condition he was in, endeavoured to persuade him, as well as she could, to take some sustenance, which he absolutely refused. Then calling his servants to her aid, they all, in a manner, compelled him to consent: "So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house, and she hasted and killed it; and took flour and kneaded it, and did bake unleavened bread thereof, and she brought it before Saul, and before his servants, and they did eat. Then they rose up, and went away that night."

What remorse, what despair, what desolation of mind, what horrors of guilt, what terrors and anticipations of divine vengeance, haunted him by the way, may no reader of this history ever learn from his own experience!

But it is urged, that an impostor might easily know what passed between Samuel and Saul in relation to Amalek; an impostor might know that the Philistines were much stronger, and therefore would conquer; and that Saul and his sons would rather die than flee or yield.

Suppose this—suppose such wretched creatures as these: suppose the wisest of the fallen angels exactly acquainted with the conversation, with the very style and phraseology which passed between Samuel and Saul in relation to Amalek, and passed, for ought appears, betwixt those two only; suppose them to know (what hath no foundation in the text) that the Philistines were now much stronger, more numerous, as well as in much better heart, than the Israelites; did it follow, that the Philistines must conquer and kill all before them? Have greater and stronger armies always conquered from the foundation of the world? Or hath the matter of fact, generally speaking, run quite otherwise? Were not the Philistines yet stronger and more numerous some years before? and the Israelites, beyond all comparison, less numerous, and more affrighted, hiding themselves in woods, and rocks, and caves, and reduced at last to six hundred men, without one spear or sword among them all? And did the Philistines conquer for these reasons? Quite otherwise. —See 1 Sam. xiii. 14.

I will go one step farther: Suppose the subtilest spirit in hell to know that God had forsaken Saul; and suppose him to know, from the experience of ages, that they are doomed to sure destruction, whom God hath forsaken; could he foresee, for that reason, the time of his destruction? No, the times and the seasons are solely in the hand of God.

In the time of the battle, just now mentioned, Saul had greatly offended God. Samuel had just then denounced the divine vengeance and deposition upon him for it; and yet Saul, not

contented to prophane the altar with impious and unhallowed hands, had the hardiness, knowing himself under the divine displeasure, to call for the ephod, to consult God; and after all this rushed into battle, without waiting for an answer. Then surely, if ever, might human or satanick wisdom have pronounced his fate, as far as impiety, as far as provoking, and being deserted by God, deserved it; and that signal inferiority of his forces foretold it. And yet had Satan so pronounced, the event had shewn him to be as strangely deceived. What he could not pronounce then, could he, and would he dare to pronounce now? And if he could not, could any thing inferior? Could a poor groveling impostor pronounce it, upon the foot of much less probability? infinitely less knowledge, and greater hazard?

But an evil spirit, or even an impostor, might know that Saul and his sons were determined either to die or to conquer in the battle.

Let this also be allowed, without any foundation in the text: Hath not many a man been determined to die, and yet been prevented? But the truth is otherwise: Neither Saul nor his sons were determined to die; they all fled from the enemy as fast and as far as they could. The enemy first overtook the sons of Saul, and slew them; and when Saul could flee no farther, rather than fall into the enemies' hands, who were at his heels, he killed himself.

Besides all this, shall we so far outrage our reason and our religion, as to believe any being but God capable of seeing into futurity, and pronouncing upon it? If there be any that think so, let me call upon them, with Isaiah, "to bring forth their strong reasons. Let them bring forth and shew us what shall happen; let them shew the former things what they be, that we may consider (or set our hearts upon) them, or declare to us things for to come." In one word, the assertions and reasonings on the other side seem to be grounded upon great mistakes, and fruitful of grievous absurdities. I cannot assent to them; I envy no man that can.

The consequence from all this is clear: If that person who now denounced the divine vengeance upon Saul, under the semblance of *Samuel*, was neither an impostor, nor an evil spirit, he must be, what the Scriptures constantly call him throughout this narration, *Samuel*.

That spirits of another world may carry about them such vehicles as may admit them to a sensible commerce with us, in like manner as our spirits bear about these bodies of ours, the best philosophy will admit. And that they have done so, the most authentic histories in the world will attest. If then God Almighty thought fit either to appoint or permit Samuel to appear to Saul on this occasion, I see no more difficulty in it than in his

appearing to him on any other occasion whilst he was in this world, and in full health and strength. For Saul no more saw his spirit then than he did now; and his spirit was as well able to bear a body about with it now as it was then.

The only question then is, Why God should appoint, or permit Samuel to appear on this occasion? And this is a question which no man living hath a right to ask, and be informed in.—Such questions as these are the very source and fountain-head of all infidelity.—"I don't know why things should be done so and so, and therefore I will not believe they were done."—And what is this, but saying in other words, that you are as wise as God, and as good a judge of fit and just, at least with regard to things of this world, as he can be? And therefore it is ridiculous to suppose that he transacted any thing in the affairs of this world which you cannot discover to be wise, and fit, and just. Can any thing in nature be more extravagant than such surmises as these?

The Attributes of God Displayed.

DIVERSITY OF FEATURES IN THE HUMAN FACE.

It is a very evident proof of the adorable wisdom of God, that although the bodies of men are so conformed to each other in their essential parts, yet there is so great a difference in their external appearance, that they may be easily and infallibly distinguished. Among so many millions of men, there are no two perfectly alike. Each has something peculiar which distinguishes him from all others, either in his face, voice, or manner of speaking. The variety in faces is the more astonishing, because the parts which compose the human face are few in number, and are disposed in every person according to the same plan. If all things had been produced by blind chance, the faces of men must as nearly resemble each other as eggs laid by the same bird; balls cast in the same mould; or drops of water out of the same bucket. But, as this is not the case, we must admire the infinite wisdom of the Creator, which in diversifying the features of the face in so admirable a manner, has evidently had the happiness of man in view. For, if they resembled each other perfectly, so that they could not be distinguished from each, it would occasion an infinity of inconveniences, mistakes, and deceptions in society. No man could ever be sure of his life, nor of the peaceable possession of his property.—

Thieves and cut-throats would run no risk of being discovered, if they could not be known again by the features of their face, nor by the sound of their voice. Adultery, theft, and other crimes would go unpunished, because the guilty could scarcely ever be discerned. We should be every moment exposed to the malice of wicked and envious men: and we could not guard against an infinity of mistakes, frauds, and misdemeanors. And what uncertainty would there be in judiciary proceedings, in sales, transfers, bargains, and contracts? What confusion in commerce! What frauds and bribery in respect to witnesses! Finally, the uniformity and perfect similitude of faces, would deprive human society of a great part of its charms, and considerably diminish the pleasure which men find in conversing with each other.

The variety of features constitutes a part of the plan of the divine government: and is a striking proof of the tender care of God towards us: for it is manifest, that not only the general structure of the body, but also the disposition of its particular parts have been executed with the greatest wisdom. Every where we behold *variety*, connected with *uniformity:* whence result the order, proportions, and beauty of the human body. Let all who consider this subject, admire the wise arrangements of the great Creator!

The Grace of God Manifested.

MEMOIR OF MRS. PENELOPE GOULDING COKE, BY HER HUSBAND, REV. THOMAS COKE, LL. D.

(Continued from page 30.)

Nor was her patience inferior to her humility. "Often," says a friend, whose letter has been already quoted, "often have I beheld the provocations she has had to anger; but, through divine grace, looking to her blessed Lord, she remained unmoved, and presented to all, such a pattern of humility and patience as I never before beheld." As she was naturally of a haughty and imperious spirit, nothing could more clearly demonstrate the change which had taken place in her heart, than the striking contrast which she exhibited on these occasions. To a person who had never known her, prior to her conversion, it would almost appear, that meekness and placidity of temper were, with her, constitutional virtues. For such was the effect of divine

grace upon her heart, that scarcely a single trace remained of her natural disposition. "Her patience," says a friend, "was proof against the highest insults from the most contemptible persons, whether strangers or domestics." When, on certain occasions, her religious friends have paid her visits, her casual domestics have behaved sometimes with the most astonishing rudeness and assurance; and there have been instances in which they have abandoned their duty, and, in spite of every remonstrance, left her to fill their places. And when this improper conduct has been observed and censured by others, her constant reply was, "My God bore much longer with me." To bear such indignities from servants, without noting their conduct with pointed marks of decided disapprobation, would certainly have been censurable in her, had she not been actuated in this by a more noble motive than mere passive unconcern. When, on private occasions, some of her most confidential friends have hinted at the subject, her reply was, "These servants always shewed great kindness, and manifested a strong attachment to my dear father, and this draws a mantle over all their present failings."

An habitual acquaintance with the miseries of others, tends too often to stifle the humane dictates of our nature, and to blunt, if not extinguish, compassion in the human breast. But personal afflictions too frequently operate in the same way with still greater power, and more especially so with regard to bodily pains. An acquaintance with the latter can only be obtained through the medium of experience; and, in proportion to their acuteness, they often render the sufferer morose and impatient. These simple propositions result from the general dictates of our fallen nature. If, therefore, these causes operate without producing their natural effects, they afford an invincible proof that some new, some amiable principle is at work, to counteract their legitimate efficacy. Of this truth, the dear subject of these memoirs presents us with a splendid instance. She had long been familiarized to scenes of distress, both among strangers and her nearest friends; and, almost through life, had been a subject of complicated bodily afflictions; but in neither case did she act in concert with the general mass of mankind, when placed in similar situations. The miseries of others not only excited her compassionate feelings, but gave them new energies in proportion to their aggravation and number. Their continuance, instead of blunting the soft emotions of her heart, seemed to give new vigour to her humanity, and to urge the adoption of new measures for the relief of those who languished. Among her dearest relatives, the same principle operated in all its force. An increase of malady only displayed the unabating fervour of her affection, and imparted a new lustre to a virtue which no ca-

lamity could diminish. At the same time, though her personal sufferings were great, no murmurs were known to escape her. She considered these afflictions as coming from the hand of God, as being sent in much mercy, though now appearing in disguise; and as being, above all things, best calculated to work out for her a far more exceeding and eternal weight of glory. To what then can we attribute this glorious deviation from the common track, but to that grace which can alone transform the soul, and make the believer a new creature in Christ Jesus!

Such was the general character of this amiable Christian, prior to my acquaintance with her. It has been drawn from the documents and testimonies of persons of integrity, many of whom have spoken from their own knowledge, and others from the most authentic information, which they have derived from such as were intimately acquainted with her.* In such parts as remain, I shall speak from my own personal knowledge, and shall find occasion in the relation of simple facts to corroborate the truth of the preceding accounts.

Through a train of providential circumstances, which can excite no interest in the reader, and which have little or no connection with the memoirs of her life, I was brought acquainted with this excellent woman. A congeniality of soul, subsisting between us to promote the glory of God to the utmost of our power, and also in many other respects, (if I may presume so to speak.) inclined us to a matrimonial union; and the solemnities of our mutual engagements were celebrated in the month of April, 1805. Immediately on our marriage, we hastened to carry into effect a resolution which we had previously formed. This was to quit the habitation of her early years, in which she had been partially secluded from society, and almost wholly from the world, to enter on a more extensive field of action, in which she might be more useful in her day and generation.—The scene which presented itself, when she came to take her final leave of her religious friends, with whom she had taken sweet counsel for a number of years, was truly affecting. Prayers for her welfare, and tears at the thoughts of being separated from her, were mingled together in all the varieties which the conflicting passions could exhibit. The aged and infirm, who laboured under the joint pressure of poverty and affliction, and who had found relief from her bounty, followed her with the blessings of gratitude for past favours, and with tears which, perhaps, might partly arise from the apprehension that their future wants would find no benefactor. To dissipate these fears

* I am much obliged to the Rev. Mr. Dermott, for his kind exertions in collecting, at Bradford, all the information in his power on this (to me) most interesting subject.

we soon afterwards assured them that death alone should make an alteration in her list of pensioners. In this she invariably kept her word; and whoever may hereafter write a memoir of her husband, when he has joined her in glory, will be able to tell how he has acted since her removal to a world of spirits.

Removing from a stationary, to an itinerant mode of life, it was utterly impossible that she should search out those haunts of misery which she had been accustomed to visit, in order to relieve the unhappy sufferers. But this by no means contracted her liberality, or rendered her less beneficial to society. The delicacy of her constitution, preventing her from frequently visiting such as wanted her spiritual assistance, compelled her to enlarge the variety, and increase the number of such tracts as she had been in the habit of distributing. These she kept by her on all occasions; and no opportunity which presented itself of giving them an extensive circulation, was suffered to pass away unimproved. Having nothing in view but the glory of God, in these endeavours to snatch souls from death, her faith in the good effects which she anticipated, was exceedingly strong: And so deeply was her mind impressed with the value of immortal spirits, as to draw from her such expressions as these: "If I might be the means of saving but one single soul, it would be well worth the labour of my life." "And if" (addressing herself to me with her usual vivacity, when adverting to my ministerial labours,) "it should appear at the last day, that I had been instrumental in saving as many souls as you, how greatly would you be surprised!"

Nor was her faith or labour on these occasions spent in vain. I can clearly recollect several specific instances of the good which has been wrought by the pamphlets which she distributed. I know the places in which many of those happy souls reside, who have been blessed through her instrumentality. And as the same tracts are still in existence, it surely is not unreasonable to hope, that hereafter they will be read by others who will also derive benefit from the perusal of them. These facts, of which I have been an eye-witness, have made such an impression on my mind, that I feel it to be an imperious duty to follow her example by imitating her conduct. Hereafter, when the memoirs of her life shall be accompanied with an account of her experience, which will be drawn from her own journals, and published as a distinct work, I have no doubt, that though dead she will continue to speak; and will ultimately prove a greater blessing by her bright example and religious character, than she was rendered during her life, though spent in acts of benevolence and zeal for the glory of God.

(To be continued.)

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

The following account shews the long suffering of God, and the truth of that declaration, "I have no pleasure in the death of him that dieth, saith the Lord God;" for it may truly be said of the subject of this account, that he was 'a sinner saved by grace.' I am no advocate for sick bed repentance, when the fear of death seems to be the only cause of sorrow for past offences; for, with respect to such in general, it may be said they are "like the morning cloud, and early dew:" neither do I suppose that all who manifest a willingness to die, when brought to the awful verge of 'vast eternity,' are prepared for a judgment day--Nay, I believe many will then be found at the left hand, whose surviving friends have hoped it was *well* with them—But we have an example in scripture of *one* who having a just view of the character of the Son of God, manifested a confidence in him, and prayed, "Lord remember me;" and at once received an answer which gave peace to the soul—although it might be said it was the *twelfth* hour with him—so with respect to T. G. he was convinced *rationally* that he was a sinner, and cast himself upon the sinner's friend, who he proved could save to the uttermost. He manifested the soundness of his conversion by patience under suffering, and unshaken confidence in God.—Perhaps this account may come to the notice of some of his friends in Europe, who may rejoice to hear that from America he has gone to the land of everlasting rest.

WILLIAM M. STILWELL.

A SHORT ACCOUNT OF THOMAS GARSIDE.

An honest Deist, where the Gospel shines,
Matured to nobler, in the Christian ends.

THOMAS GARSIDE, was born near Manchester, England, of poor parents. His mother was a member of the Methodist Society. Thomas was hopefully converted when he was between seven and eight years of age. He was thought to be a child of uncommon parts, his experience was bright, and his conception of divine things exceedingly clear for one of his age. When about eight years of age he was introduced to the notice of Mr. J. Wesley, and other preachers, during dinner, who were highly delighted with his conversation. But alas! the early blossoms, which promised much future usefulness, were soon blasted.—Shortly after this time his mother died: on her death bed she called all her children to her, and gave them severally a charge, and a blessing. To Thomas she said, 'I have no fear for thee,

I think thou wilt do well.'" After his Mother's death, his Father put all his children out, and it was Thomas' lot to live with an uncle who was an utter enemy to all godliness. He at first endeavoured to reason Tom out of his piety, but, young as he was, he had an answer to all his reasons. His uncle then tried severity; but Tom bore it patiently, counting it joy to suffer for Christ's sake. His uncle then assailed him with ridicule and flattery, and these were but too successful; for by degrees Tom grew ashamed of the form of godliness, and of course lost the power from his heart.

During his minority he was kept very diligently at work, and his education was much neglected. At an early age he entered into the army, and continued therein a number of years; and although never promoted out of the ranks, he kept himself from those excesses into which soldiers generally run. Instead of spending his leisure time in drinking, gaming, and other vain and wicked amusements, he used to employ it in reading books which he borrowed; and although the Bible, or religious books, were not among the number which he frequently perused, yet his reading tended greatly to inform his mind, and furnish him with a stock of miscellaneous information. He was naturally of a sober, thoughtful turn of mind, which, together with his reading, and tolerably moral behaviour, induced his fellow soldiers to look on him as an eccentric man. Although he escaped the contagious example of his fellow soldiers, he did not escape the contagion of infidelity, which was propogated at that time with great zeal. He imbibed many of the opinions of Payne, Voltaire &c; yet it always pained him to hear Christianity made a subject for the drunkard's song, and profane jest. He seemed to have an instinctive reverence of God (if I may be allowed the expression) that caused pain at heart whenever any thing was spoken that shewed a want of reverence to the Deity. After getting clear from the army, he returned to Manchester, where he soon married; but his marriage proved an unhappy one. One day after a severe quarrel between him and his wife, he went and listed again; but he was soon sorry for what he had done, and determined to desert. Accordingly he and his wife secretly went to Scotland, under a feigned name, and they got employment in Glasgow. He had not been here many months, before there came a man from England who knew him. This man was a drunken abandoned wretch, and knowing Garside durst not disoblige him, for fear of being informed of as a deserter; he used to extort money from him under the name of loans. In order to avoid this evil, Thomas resolved to flee to America. He landed at New-York in the fall of the year 1810, with his wife and one child, and was soon engaged to go up the North River and work in the factory of Messrs. Jenkins in the

city of Hudson. Here he was very diligent in his business, while able to attend to it, and had the confidence and esteem of his employers; and being a prudent man, he began to flatter himself with the prospect of doing well in the world; but his worldly prospects were soon obscured. The winter after his arrival, while absent from his family a few weeks, he slept in a newly plastered room, where the clothes of his bed were so damp that he said the sheet often adhered to his skin. Here he laid the foundation of a consumption, which gradually increased upon him, till it put a period to his mortal life on the 3d day of November, 1812, at three o'clock in the morning. In the fall of the year 1811, I frequently interchanged a few words with him as I passed through the yard of the factory in which he was often busy with his yarn. One evening he invited me to drink tea with him—in the course of our conversation I introduced the subject of religion, when he gave me to understand that he had not very favourable opinions of several of the bible characters, and instanced Moses. When I reasoned with him on the subject, I found he had taken up his objection from hearsay, and was far from being perfectly acquainted with all the circumstances from which he ought to have inferred the character of Moses. In the summer of 1812, he raised much blood; and in August he was unable any longer to attend to his business. It was in August he sent for me one Sunday to come and see him. After divine service in the afternoon I went, accompanied by Brother S. He said, "the nature of my disease is such that I cannot expect to live long—I cannot say that I fear death—I confess I have committed actions that were not right—and I have run into many errors.—Although I believe God is infinitely pure and holy—yet I think he deals with creatures as a tender Father, making allowance for their ignorance and imperfections.—We are all liable to err and my way may be wrong, therefore I have sent for you, not to *dispute*, but to *inquire* after *truth*. You profess to believe the bible, and I believe you are sincere in your profession—there are many things in the bible which I do not believe—but I *think* I am willing to be better informed—if the bible be *true*, I am not fit to die. If you are able to convince me of its truth, I wish you to do so." We told him we thought his creed was more defective than erroneous—that we agreed with him in believing that God is infinitely pure and holy—that his goodness prompts him to deal with his creatures as a tender Father—that he makes due allowances for the ignorance and imperfections of men—that we thought he overlooked the *justice* of God which requires satisfaction for the sins of free agents. We told him that if he would state his particular objections to any part of the bible, we would endeavour to answer them as we were able.

He said, "I think the account of the fall of man in Genesis represents the conduct of God quite unworthy of him. It seems to me inconsistent with his *goodness* to inflict so severe a punishment for so slight an offence as the eating of a little fruit." We asked what he thought of the present state of mankind, and the world? Whether he thought men were sinful or not? He thought a moment, and then answered, "I have been a number of years in the army, and perhaps have seen human nature in its worst light—I have seen more wickedness in one year than you are like to see in all your lives—I confess man is sinful." We asked him if he could reconcile the present state of man with the goodness and purity of God? observing, that to us it appeared there could be but two ways of accounting for the depravity, sinfulness, and misery of man—he is either a fallen creature, or God made him as he is. If the latter be true, God is the author of all the sin and misery in the world. He hastily replied—"I can never think that God is the author of sin"—We then endeavoured to explain to him at large, the nature of man in his innocency—the nature of his fall—and that the present state of man was reconcileable to the goodness, purity, &c. of God, when viewed in connection with the complete plan of deliverance from it, which he had provided through Jesus Christ; and that it was reconcileable in no other view whatever. Our time not permitting farther discourse, we prayed with him, and left him. In a few days I visited him again, when he said the impossibility of reconciling the present state of man with his views of the character of God without the supposition of a fall, had considerably shaken his sceptical foundation. After a little conversation I put into his hands, "*Fletcher's appeal to matter of fact and common sense.*" The next time I saw him he said with tears in his eyes, "This book has removed all my doubts, and I see I am a sinner, a great sinner." From this time a sense of his sinfulness, and need of a Saviour increased fast upon him—"I have been trying to enumerate my sins," said he one day, "but alas! my transgressions are more than I can recount—and then there are my sins of *omission too*"—here penitential sighs and tears stopped his utterance. Shortly after he cried out in a broken manner—"O! I have denied my Saviour!"—and then like Peter he wept bitterly. He was now engaged in prayer, night and day, during his waking hours; and on Sunday, four weeks from our first conversation, when he first sent for me, he found peace and joy in believing; God testifying in his heart that his sins were forgiven for Christ's sake. Now he was exceeding happy in the midst of his bodily afflictions. While coughing up blood by mouthfuls, he said, "I can thank God for all his mercies; and say thy will be done—death has no sting—by faith I see the promised land, and rejoice in the prospect and hope of shortly being there."

Calling in one day I found him somewhat dejected. He said he had waked in the night and found himself repeating aloud part of an old song that he used to sing, and reflecting on the circumstance he thought he was not so holy as he ought to be; and it grieved him to think that his imaginations should be occupied with such things. From this time he seemed to be filled with holy zeal against every unholy thought and temper, and prayed earnestly for the sanctifying influence of the Holy Spirit; and a few days before he died he obtained the full answer to his prayers. About two weeks before he died the enemy was suffered to tempt him sorely; but in the midst of his darkest hours he said, "I have not lost my confidence in God—he will yet bring me off more than conqueror—he will yet satisfy me with his loving kindness." Four days before he died he said, "my troubles and temptations are all gone—God is near, and I have great peace; but not that great joy which I have sometimes had." The evening before he died I was with him a short time. He was so weak that he could scarcely speak; but held me by the hand all the time I was by his bedside; "God, said he, is good—he is present with me—in God is all I want—then let this body fail; but continue thou to be present with me." As he drew near death, he was somewhat deranged; but what little he spoke was prayer and praise, till his spirit left its earthly tabernacle. 'Surely this is a brand plucked out of the burning.'

J. F.—

ACCOUNT OF THE CONVERSION OF SEVERAL CRIMINALS WHILE CONFINED IN PRISON, AT ROME, ONEIDA COUNTY, NEW-YORK.

At a court in this county six men were convicted, and sentenced to undergo hard labour and confinement in State-Prison. After their trial they were committed to jail, in Rome village, and during their confinement in that place, they perpetrated the awful deed of putting fire to the prison; but providentially it was discovered and extinguished before its ravages had progressed far: however, the unfortunate criminals suffered considerably in consequence of the smoke, which completely filled their apartment; and upon opening the prison doors it appeared that some of the prisoners were so suffocated that they were almost devoid of the signs of life; but, by being brought to the air they all revived, except one, who was too far gone ever to be recalled to life again, till the great judgment. The surviving criminals were again brought to trial, and for the crime of setting fire to the jail, were all sentenced to be hung. Feb. 15th, 1817, was the day appointed for their execution.

A deep felt concern prevailed among the brethren for these poor criminals. The itinerant preachers who travelled through that part availed themselves of every opportunity to visit them,

for the purpose of imparting religious instruction to, and praying for them: and it was soon made manifest that their labour was not in vain; the solemn confessions, ardent prayers and flowing tears of some of them, clearly demonstrated that the God of salvation had entered the gloomy dungeon, and was about to bring these prisoners out of their spiritual prison-house.

A short time previous to the awful doom of those unhappy victims of justice, the village of Rome had been favoured with the out-pourings of the Spirit of grace; and a number of pious youth, who had become members of our church, were among the happy fruits of that reformation. Their pious concern extended to those miserable objects of human commiseration, lying immersed in two-fold darkness, but a little distance from them. The jailor, being a man of an accommodating disposition, gratified the wishes of these young brethren, who often visited the dreary abodes of the criminals, and sometimes staid all night with them, reading the scriptures and praying for them. They had not continued their zealous efforts long, before they had the happiness of joining in triumphant songs of praise, on account of pardoning grace, which some of them had experienced, to the unspeakable joy of all who felt a concern for their souls.

Harris, was one of the first among them who experienced the blessing of divine favour, and he possessed a greater gift of utterance, and more confidence than either of the others; consequently he became their chief speaker when conversation was introduced among them, and went forward in morning and evening prayer, which they attended with much solemnity, and in a vocal manner. Curiosity led many people who were occasionally there, to wait at the prison door to hear them while in their devotions. The voice of supplication uttered by beings under the sentence of an ignominious death, and issuing from the gloomy dungeon, gave to prayer an impressive power, and more than ordinary solemn tone; which was too affecting to be heard without weeping.

At length they all professed to be made spiritually alive by the blood of Christ; and those who were best acquainted with them were fully convinced of their sincerity, and the genuineness of their conversion. Real Christians, who could converse on free salvation, and a heart work, were the only persons they desired should visit them; and religion was the only topic they wished to converse upon. They spent most of their time in reading, praying, and singing: they learned a number of tunes and hymns, which they often sung with so much zeal, that the walls of the prison rang with their joyful notes.

They were permitted to attend divine worship in the court-room, on several sabbath days; where, before the listening multitude, they related the dealings of God to their souls; and agree-

ably to their request, one of our preachers admitted them to the sacred ordinance of baptism. After they were taken from their place of confinement, and disburdened of their irons, they were conveyed to a small river not far off, and solemnly immersed in its waves, in the name of the holy Trinity, to whose expanded arms of benevolence they had fled for refuge.

The appointed time for their execution was drawing near, which very sensibly affected my mind; and being called to Rome at that time to attend a quarterly meeting, I was resolved to improve that opportunity and visit the prisoners. The sheriff, prior to this time, had prohibited them from being brought into the congregation any more, till the day of their execution; and having learned from them that they were all desirous before they left the world, to commemorate the death of the Saviour of mankind, by partaking of the eucharist, after the quarterly meeting was closed, liberty being granted by the keeper, and the elements for the eucharist being provided; we proceeded to enter the gloomy abode of these outcasts of society! Twenty or thirty persons were present, the most of whom were brethren: while the keeper was unlocking the complicated wards, we had time to contemplate on the solemn and important design of our visit there; but the opening of the huge door, and the voice of the keeper saying, "*come in*," laid a suspension upon our meditations for a while. We entered! and lo! the strong iron-barred apartment, the awful nightly shades that haunt there perpetually, the pale, sickly countenances of a number of human beings walking there together, with the doleful sound of the clanking and rattling of their chains upon the floor! waked all the sympathies of our hearts, and inspired sensations not easily to be described. After some friendly ceremonies were passed, I had the prisoners all seated on a bench together, and we enjoyed what other accommodations the place afforded. I then proceeded to interrogate the prisoners, one at a time, concerning their conversion, and they all gave a satisfactory evidence that the change they professed to have experienced was truly wrought of God. They appeared at once both solemn and cheerful, and manifested much of the meek and harmless disposition of the dove. I proceeded next to unfold to their view the sacred solemnities of the institution of the eucharist, to which they all gave an interested attention.

The elements for consecration were then presented to view; but never before did I behold the sacred symbols of our Saviour's body and blood, exhibited in such a place as this; I thought of this passage written by the prophet Isaiah, which our Saviour read on the sabbath-day in the synagogue of the Jews. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal

the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." I could but feel grateful to God, that a Saviour was provided for man; that he was just such an one as poor sinners needed. This sacred and faithful saying, "That Christ Jesus came into the world to save sinners," is enough to make creation shout for joy. What an act of stupendous mercy, that the God of salvation should grace such abodes as these with his presence, and smile with forgiving love on such flagrant objects of human justice! Truly it is the Lord's doings, but it is marvellous in our eyes!

After we had sung a hymn appropriate to the occasion, we bowed before the Lord, to supplicate his blessing upon us; it was a moment of deep concern and engagedness;—no sooner had our prayers left these gloomy walls, and ascended into heaven, than lo! the Lord of glory came down in power and love, and filled the prison with his presence! the place seemed no other than the house of God, and the very gate of heaven: I then fully felt the poet's language, "That prisons would palaces prove, if Jesus would dwell with me there."

The elements being consecrated, I proceeded to administer the sacred symbols to these disciples in chains; who upon the bended knee, received it with apparent reverence, solemnity and gratitude; and after this scene was closed, we were about to take our leave of them, when the *keeper* requested the prisoners to sing us a farewell hymn, which they accordingly did with much zeal and devotion.

Then under the gloomy apprehension of never seeing them any more in time, unless on the awful day of their execution, we commended them to God, and bid them all a final adieu.

The public mind became so deeply affected with the situation of these prisoners, seeing the wonderful change that had taken place in them, that they could not endure the thought that they should be executed: petitions were immediately sent to the legislature, then in session, entreating for them to be reprieved; accordingly an act was passed, changing the circumstances of their fate from the dreadful sentence of death, to hard labour and confinement in State-prison, in the village of Auburn; where they now remain, one of whom has backsliden, but all of the others continue steadfast in the faith, and persevering in their religious course.

CHARLES GILES.

Religious and Missionary Intelligence.

ACCOUNT OF THE REVIVAL OF RELIGION IN ONEIDA DISTRICT, IN THE GENESEE CONFERENCE.

To the Editors of the Methodist Magazine.

Utica, August 2, 1818.

Dear Brethren,

Being desirous to glorify God by proclaiming the triumphs of Immanuel's kingdom, and to gratify the pious who are animated by every breeze of religious intelligence, I am induced to make the following communications, relative to the work of God upon my District. During the lapse of this auspicious year, which will long be remembered by many with sensations of delight, we have enjoyed numerous seasons gloriously marked with the benedictions of the Adorable Redeemer. The watchmen have evidently enjoyed the happy influence of the harmonizing power of the Gospel; their industry and zeal in their holy vocation have proved the sincerity of their motives, and their deep-felt concern for the interests of Zion. The word has been attended with divine sanction, and the work has been forming a prosperous aspect; while some have been seeking for pardon through the blood of Christ, others have been breathing for perfect love. The windows of heaven have been opened to us; peace and salvation have descended like dew upon the hills of Zion; light has broken into the abodes of darkness, and the wretched have been made to rejoice.

Of the many instances wherein grace has been triumphantly displayed I shall take time to particularize but a few.

At a Camp-meeting on Litchfield circuit in September last, the Lord was very gracious; the season being cold and rainy, rendered our situation in the tented wilderness very unpleasant; but these gloomy circumstances did not impede the work of grace: both preachers and people, were zealously affected in the good cause. About one hundred souls professed to be converted to God at that meeting. All our Camp-meetings were attended with salutary consequences: hundreds are now rejoicing that they even saw those consecrated groves, where the word first penetrated their hearts, and where they first felt the renovating power of grace.

Black River Circuit has been highly favoured of the Lord: about three hundred have been added to the societies on that circuit thisyear; and it is worthy of remark, that one of the subjects of this reformation was a young man both deaf and dumb;

who had a very remarkable view of the glory of heaven, and the misery of hell, which, by his expressive signs, he communicated to me: he appeared very happy and devoted to God.—Another subject of this work was a man who had been a long time in despair; for several years he had wholly neglected his temporal concerns; but through divine mercy his bands were loosed, and his long imprisoned soul was brought into the liberty of the children of God.

Westmoreland Circuit has been also honoured with the illustrious presence of the king of Israel; many there have flocked to the blood-stained standard: twenty-three souls professed to be converted to God in one evening after quarterly meeting on that circuit! Praise the Lord, for great and marvellous are his works among the sons of men.

At a quarterly meeting held on Otsego Circuit the divine presence overspread the assembly, and like a celestial cloud filled the house; the crouded congregation stood like statues, listening to the word with deep concern, which was delivered from these words, "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." As the service was drawing to a close, it seemed that the heavens were bowed, and the Spirit of the Lord was there in power. After the closing prayer, as we were descending the pulpit stairs, I saw a man advancing towards the altar, whose appearance indicated that he had passed the meridian of his mortal existence. As I approached him he reached to me his trembling hand, which plainly betrayed the agitation of his mind; he clasped my hand with a degree of earnestness, and said, "Is there mercy for such a sinner as I?" I pointed to the sacred volume which lay on the desk above, and assured him that it contained large promises for sinners; he then manifested greater earnestness, and seized my hand with both of his, and said, "Is it possible that such an old sinner can find mercy?" I continued to enforce the promises of the Gospel, that God would accept all who would come to him through faith in Christ. The general agitation of his body still evidenced the strong emotions of his mind; and his expressions relative to his own feelings, proved to us that his mortal system was almost overpowered by a sense of guilt, accumulated by the lapse of many years spent in vice and folly; being asked to kneel down with us that we might present his case before the throne of mercy, immediately he bowed down before his Maker; and while we were offering our devout supplications to heaven in behalf of the trembling penitent, others felt the influence of the Holy Spirit, so that they began to cry for mercy; and soon the mingled voices of prayer and lamentation filled the house.

The scene was so affecting that it was enough to move any heart not wholly dead to the tender sensibilities of humanity, to

see some so completely overpowered by divine impressions, that they were incapable of supporting themselves in extreme agony of mind, while others, less affected than they, stood weeping around them; pious parents embracing their lost returning children, and fervently imploring mercy for them with flowing eyes, while shouts of joy, and hymns of praise resounded in honour to God for the conversion of others. From the time of the commencement of this work, which was about three o'clock in the afternoon, there was no cessation of exercise until eleven o'clock at night. Eight souls professed to be converted to God before the meeting closed, and many others were powerfully impressed, who shortly after were enabled to rejoice in the fulness of pardoning grace. It is worthy of notice that some of the subjects of this work were triflers in the morning of that memorable day of their conversion. Truly this is the Lord's doings, but it is marvellous in our eyes.

I will now close this relation, by only adding, that about one thousand members have been united to our church this year, on the district; but in consequence of many emigrating to the Western country, there appears on the minutes an increase of only seven hundred and forty.

I am, dear Brethren,
yours affectionately,
CHARLES GILES.

Obituary.

DEATH OF JOHN DAVIES.

To the Editors of the Methodist Magazine.

It is said, *The righteous shall be had in everlasting remembrance.* And it seems to have been a complaint that the Almighty made at a certain time, that *The righteous perisheth, and no man layeth it to heart.*

Among those whose Christian virtues deserve to be remembered, as worthy of imitation, we may reckon our lately deceased brother JOHN DAVIES. Although he has left no written documents behind him, from which we might correctly ascertain the particular incidents of his life, yet from his surviving friends, in whose memory he will long live, and from an intimate acquaintance I had with him for a considerable time, you may, I think, depend on the following particulars as substantially correct.

He was born in WALES, in the year 1745. In his twenty-fifth year he was converted to God. This important event was brought about in the following manner, which, while it affords a testimony in favour of his early impressions of piety, evinces the invaluable benefits communicated to man through the scripture of truth. From impressions he had received from his pious mother, it seems he had contracted such a veneration for the Bible,

that seeing some scattered leaves of the New Testament, lying neglected, he picked them up, and deposited them in his chest. At this time, he was attached to the army. One day having a leisure hour, he employed it in reading those sacred pages he had so carefully secured from destruction. As he read concerning the sufferings and death of Jesus Christ, his heart was touched, and he was suddenly awakened to a sense of his lost and guilty state. From this auspicious moment he resolved by the grace of God, to seek the Lord, which he accordingly did, and never rested until he found redemption in the blood of Jesus Christ.

Soon after this he became acquainted with the Methodist people, with whom he united himself, and with whom he continued in Christian fellowship until the day of his death.

While connected with the army, he was instrumental in raising two classes, and was the Leader of them both. So uniform was his Christian conduct, and so exemplary his piety, that while the confidence of his pious associates in his integrity was unshaken, his wicked companions in arms were in continual fear of him.

From the best information now to be obtained, he came to the City of New-York some time in the year 1768, and finding a Methodist Society here, he immediately made himself known, and united himself to it. His piety, zeal, and usefulness soon recommended him to the responsible office of a class-leader, which office, with great usefulness and acceptance, he held until his death. Such indeed was his fidelity to God, and his indefatigable industry in the cause of Christ, that few, who have moved in the same limited sphere, are qualified to supply his vacated place, and follow his steps with equal speed.

The following traits of his character, and which were mentioned in his funeral sermon, will, I doubt not, be recognized by all who knew him.

1. His unshaken confidence in Jesus Christ. On Him he relied with undeviating constancy, amid all the trials to which he was subjected. From that faith in the Redeemer which works by love, resulted a uniform obedience to the commandments of God.

2. His deep communion with God. This manifested itself in all his exterior deportment, whether in the house of God or out of it. The cheerful solemnity of his countenance, the gratitude and reverence with which he spoke of God, and the honest simplicity with which he related his experience of divine things, as well as the minuteness with which he noticed the providential dealings of God towards him, all indicated a heart replete with a sense of the divine presence.

3. His inviolable integrity. Love of justice and mercy, two of the cardinal virtues which constitute the Christian character, shone conspicuously in the conduct of our departed brother, and induced his fellow citizens to confide in his integrity at all times. Justice exhibited itself in all his intercourse with men, and in so eminent a degree, that I believe the most rigid observer of his conduct was never heard to utter a suspicious murmur respecting him. And his benevolence was no less visible, as far as his limited means enabled him to exert himself in his attention to the various charitable institutions, established in our city for the benefit of the poor. The Methodist Charity School, over which he watched with the solicitude and tenderness of a Father, is greatly indebted to him for the regularity with which it is conducted, and for the benefits it confers upon destitute children.

4. His deep and genuine humility. When asked if he had kept any record of his experience, he replied to this effect, "I never thought any part of my life of sufficient importance to publish to the world." All indeed he said of himself indicated a thorough acquaintance with his own heart, and a deep sense of his own unworthiness.

5. His great love of order in the Church. No man was ever more attentive to the established authorities of the church to which he belonged, firmly believing her doctrines, and adhering, with a scrupulous exactness, to her discipline and government; well knowing that a scriptural subordination is as essential to the welfare of the Church, as obedience to the constituted authorities of a state is to the existence of civil community.—Those who duly appreciate the importance of sacred music in the church of God, will long remember with gratitude the efforts of our much lamented brother, in improving the congregation in this delightful part of divine worship. Though not competent to lead himself, yet he laboured with assiduity in encouraging others to the study and practice of sacred melody, directing and advising them with all the tenderness of a father.

6. His plainness of dress, and simplicity of manners, reminded one of the primitive days of Christianity, and recommended him as an example worthy the imitation of all professors of religion.

7. His unconquerable hatred to sin, and his supreme love to God, induced him to treat bold violaters of the law of God and discipline of the church, with a commendable severity, mixed, however with that Christian meekness and moderation, which convinced the unhappy delinquent that he aimed at his reformation, and not at his destruction. This disposition of mind, eminently qualified him for a useful counsellor to the ruling minister in that department of government so essential to preserve the peace and purity of the church. Though his information was not so comprehensive as many others, yet his judgment was sound, and his inflexible integrity entitled him to the confidence of those who knew him best. A virtue this so rare that it greatly enhances the worth of the man in whose heart it resides. And the writer of this has had more than one opportunity of proving JOHN DAVIES to have been a man worthy the confidence of his most intimate friends.

These are some of the prominent features of a character, which the more I contemplate, the more I admire. That he felt the common frailties of human nature, is certain; and perhaps no one was more sensible of his infirmities than he; but grace had so refined his heart, that while he exhibited the common weakness of human beings, he manifested in all his deportment the stern virtues of a genuine follower of Christ. That such a man should have enemies is a melancholy proof of the sad degeneracy of the human heart. But while he evinced the spirit of his great master in forgiving injuries, death has removed him far beyond the influence of malice and envy.

Having passed the common boundaries of human life, and being frequently attacked by sickness, it could not be expected he would much longer remain an inhabitant of this world. He had not been long recovered from a paralytic stroke, which deprived him of much of his native energy, when he was assailed with a fever which threatened his speedy dissolution. Contrary, however, to general expectation, the Lord raised him once more to comparative health, so that he occasionally visited his friends, and met his classes, for he had three under his care. During this illness, he was resigned and happy. One Sabbath morning, he said to me, "This is the happiest morning I ever witnessed. My mind had been labouring under peculiar trials; but the Lord Jesus has appeared for my deliverance, and caused my soul to rejoice in his salvation."—During this interview, he related with a lively sense of gratiude to God, some incidents of his life, in which the goodness of God had been manifested to him, and on which he seemed to dwell with peculiar pleasure.

Though he so far recovered from this severe attack, as to move in his customary sphere of usefulness, it was but a prelude to a more unrelenting disorder, which soon terminated his useful life. The suddenness and severity with which it assailed him, soon produced those alarming symptoms, which deprived his kind physician, and his numerous friends, of all hope of his restoration to health. Although he suffered much bodily pain, his mind was preserved in tranquility, and frequently his heart overflowed with joy unspeakable. Having been solemnly devoted to God for forty-eight years, during which time he had experienced bright manifestations of God's love to his soul, he now looked forward, and joyfully anticipated not only a release from his sufferings, but that consummation of bliss reserved in heaven for those who persevere to the end in well doing.

The night on which he died, perceiving his sufferings to be extremely painful, it was said to him by a friend who stood by him, "your sufferings are great." To which the aged veteran of the cross of Christ answered, "If they were ten thousand times greater, they would all be mercies." Soon after, with his eyes directed towards heaven he said,

"Open the intercouse between,
My longing soul and Thee,
Never to be broke of again,
To all eternity."

In this tranquil state of mind, with a firm reliance upon the infinite merits of Jesus Christ, and a well grounded hope of future felicity, he terminated his present mode of existence on the morning of the 30th of December 1818, in the seventy-fourth year of his age.

If a numerous assemblage of Christian friends, convened to carry "A

brother to the tomb," their solemnity, their tears, and their expressions of unfeigned mourning, may be considered a test of esteem and affection for a deceased brother, John Davies had a very strong testimony in his favour; for his funeral rites were performed amidst a large concourse of Christian friends and acquaintances, all of whom seemed to say, *There lies the man whom the king delighteth to honour, approved of God, and beloved of men.*

N. BANGS.

New-York, Jan. 14th, 1819.

Poetry.

THE EFFECTS OF THE GOSPEL AMONG THE NEGROES.

THE progress of the Gospel in the West-India Islands has frequently afforded pleasure to the lovers of Zion in this country. Many thousands of the poor slaves are now emancipated from their spiritual bondage, and brought into the enjoyment of Christian liberty, by the instrumentality of the Moravian and Methodist Missionaries, and "the fields are still white to the harvest." The following lines, taken from Montgomery's Poems, on the Abolition of the Slave Trade, give a pleasing description of the effects of Gospel Truth upon the converted Negroes, and will probably be acceptable to our readers.

AND thou, poor Negro! scorn'd of all mankind,
Thou dumb and impotent, and deaf and blind!
Thou dead in spirit! toil degraded slave,
Crush'd by the curse on Adam to the grave!
The Messengers of Peace, o'er land and sea,
That sought the sons of sorrow, stoop'd to thee.
The captive rais'd his slow and sullen eye;
He knew no friend, nor deem'd a friend was nigh,
'Till the sweet tones of pity touch'd his ears,
And mercy bath'd his bosom with her tears:
Strange were those tones, to him those tears were strange,
He wept, and wonder'd at the mighty change,
Felt the quick pang of keen compunction dart,
And heard a still, small whisper in his heart,
A voice from heaven, that bade the outcast rise
From shame on earth to glory in the skies.

From Isle to Isle the welcome tidings ran,
The slave that heard them, started into man;
Like Peter, sleeping in his chains he lay,
The Angel came, his night was turn'd to day;
'Arise!' his fetters fall, his slumbers flee;
He wakes to life, he springs to liberty.

No more to demon gods, in hideous forms,
He pray'd for earthquakes, pestilence and storms.
In secret agony devour'd the earth,*
And, while he spar'd his mother, curst his birth:
To heaven the Christian negro sent his sighs
In morning vows, and evening sacrifice;
He pray'd for blessings to descend on those
That dealt to him the cup of many woes,
Thought of his home in Africa forlorn,
Yet, while he wept, rejoic'd that he was born;
No longer, burning with unholy fires,
He wallow'd in the dust of base desires;
Ennobling virtue fix'd his hopes above,
Enlarg'd his heart, and sanctified his love,
With humble steps the paths of peace he trod,
A happy pilgrim, for he walk'd with God.

* This and the following line might be scarcely intelligible to a reader unacquainted with the facts to which they refer. The first, alludes to the desperate and fatal practice of *earth eating*, among the disconsolate slaves; the second, to the Negro proverb, mentioned by Park, "Strike me, but *do not curse my mother.*"

THE

METHODIST MAGAZINE.

FOR MARCH, 1819.

Divinity.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 49.)

183. THE evidences of the Christian religion are suited to every species of infidelity. We do not ask the Atheist to furnish himself with any previous conception. We ask him to come as he is, and, upon the strength of his own favourite principle, viewing it as a pure intellectual question, and abstracting from the more unmanageable tendencies of the heart and temper. We conceive his understanding to be in a high state of preparation for taking in Christianity, in a fair, purer, and more scriptural form, than can be expected from those whose minds are tainted and pre-occupied with their former speculations.

184. The remainder of this article shall be devoted to the illustration of a very plain but a very important proposition, viz. That, after having established the New Testament to be a message from God, it behoves us to make an entire and unconditional surrender of our minds, to all the duty and to all the information which it sets before us.

185. There is, perhaps, nothing more thoroughly beyond the cognizance of the human faculties, than the truths of religion and the ways of that mighty and invisible Being who is the object of it; and yet nothing, we will venture to say, has been made the subject of more hardy and adventurous speculation. We make no allusion at present to Deists, who reject the authority of the New-Testament, because the plan and the dispensation of the Almighty, which is recorded there, is different from that plan and that dispensation which they have chosen to ascribe to him. We speak of Christians, who profess to admit the authority of this record, but who have tainted the purity of their

profession by not acting upon its exclusive authority; who have mingled their own thoughts and their own fancy with its information, who, instead of repairing, in every question and in every difficulty, to the principle of "What readest thou," have abridged the sovereignty of this principle, by appealing to others, of which we undertake to make out the incompetency; who, in addition to the word of God, talk also of the reason of the thing, or the standard of orthodoxy; and have in fact brought down the Bible from the high place which belongs to it, as the only tribunal to which the appeal should be made, or from which the decision should be looked for.

186. But it is not merely among partizans or the advocates of a system, that we meet with this indifference to the authority of what is written. It lies at the bottom of a great deal of that looseness, both in practice and speculation, which we meet with every day in society, and which we often hear expressed in familiar conversation. Whence that list of maxims which are so indolently conceived, but which, at the same time, are so faithfully proceeded upon? "We have all our passions and infirmities; but we have honest hearts, and that will make up for them. Men are not all cast in the same mould. God will not call us to task too rigidly for our foibles, at least this is our opinion; and God can never be so unmerciful or so unjust, as to bring us to a severe and unforgiving tribunal for the mistakes of the understanding." Now, it is not licentiousness in general, which we are speaking against. It is against that sanction which it appears to derive from the self-formed maxims of him who is guilty of it. It is against the principle, that either an error of doctrine, or an indulgence of passion, is to be exempted from condemnation, because it has an opinion of the mind to give it countenance and authority. What we complain of is, that a man no sooner sets himself forward and says, "this is my sentiment," than he conceives that all culpability is taken away from the error, either of practice or speculation, into which he has fallen; the carelessness with which the opinion has been formed, is of no account in the estimate. It is the mere existence of the opinion, which is plead in vindication; and under the authority of *our maxim*, and *our mode of thinking*, every man conceives himself to have a right to his own way and his own peculiarity.

187. Now this might be all very fair, were there no Bible and no revelation in existence. But it is not fair, that all this looseness, and all this variety, should be still floating in the world, in the face of an authoritative communication from God himself. Had no message come to us from the fountain head of truth, it were natural enough for every individual mind to betake itself to its own speculation. But a message has come to us, bearing

on its forehead every character of authenticity, and is it right now, that the question of our faith, or of our duty, should be committed to the capricious variations of this man's taste or of that man's fancy? Our maxim, and our sentiment! God has put an authoritative stop to all this. He has spoken, and the right or the liberty of speculation no longer remains to us. The question now is, not "What thinkest thou?" In the days of Pagan antiquity, no other question could be put, and the wretched delusions and idolatries of that period let us see what kind of answer the human mind is capable of making, when left to its own guidance, and its own authority. But we call ourselves Christians, and profess to receive the Bible as the directory of our faith, and the only question in which we are concerned, is, "What is written in the law? how readest thou?"

188. But there is a way of escaping from this conclusion.—No man calling himself a Christian, will ever disown in words the authority of the Bible. Whatever be counted the genuine interpretation, it must be submitted to. But in the act of coming to this interpretation, it will be observed, there is room for the unwarrantable principles which we are attempting to expose. The business of a scripture critic is to give a fair representation of the sense of all its passages as they exist in the original.—Now, this is a process which requires some investigation, and it is during the time that this process is carrying on, that the tendencies and antecedent opinions of the mind are suffered to mislead the enquirer from the true principles of the business in which he is employed. The mind and meaning of the author, who is translated, is purely a question of language, and should be decided upon no other principles than those of grammar or philology. Now, what we complain of is, that while this principle is recognized and acted upon in every other composition which has come down to us from antiquity, it has been most glaringly departed from in the case of the Bible; that the meaning of its author, instead of being made singly and entirely a question of grammar, has been made a question of metaphysics, or a question of sentiment; that instead of the argument resorted to being, such must be the rendering from the structure of the language, and the import and significancy of its phrases, it has been, such must be the rendering from the analogy of the faith, the reason of the thing, the character of the Divine mind, and the wisdom of all his dispensations. And whether this argument be formally insisted upon or not, we have still to complain, that in reality it has a most decided influence on the understanding of many a Christian; and in this way, the creed which exists in his mind, instead of being a fair transcript of the New-Testament, is the result of a compromise which has been made betwixt its authoritative decisions and the speculations of his own fancy.

189. What is the reason why there is so much more unanimity among critics and grammarians about the sense of any ancient author, than about the sense of the New-Testament? Because the one is made purely a question of criticism: The other has been complicated with the uncertain fancies of a daring and presumptuous theology. Could we only dismiss these fancies, sit down like a school-boy to his task, and look upon the study of divinity as a mere work of translation, then we would expect the same unanimity among Christians that we meet with among scholars and literati about the system of Epicurus or philosophy of Aristotle. But here lies the distinction betwixt the two cases. When we make out, by a critical examination of the Greek of Aristotle, that such was his meaning, and such his philosophy, the result carries no authority with it, and our mind retains the congenial liberty of its own speculations. But if we make out by a critical examination of the Greek of St. Paul, that such is the theology of the New-Testament, we are bound to submit to this theology; and our minds must surrender every opinion, however dear to them. It is quite in vain to talk of the mysteriousness of the subject, as being the cause of the want of unanimity among Christians. It may be mysterious, in reference to our former conceptions. It may be mysterious in the utter impossibility of reconciling it with our own assumed fancies, and self-formed principles. It may be mysterious in the difficulty which we feel in comprehending the manner of the doctrine, when we ought to be satisfied with the authoritative revelation which has been made to us of its existence and its truth. But if we could only abandon all our former conceptions, if we felt that our business was to submit to the oracle of God, and that we are not called upon to effect a reconciliation betwixt a revealed doctrine of the Bible, and an assumed or excogitated principle of our own;—then we are satisfied, that we would find the language of the Testament to have as much clear, and precise, and distinctive simplicity, as the language of any sage or philosopher that has come down to our time.

190. Could we only get it reduced to a mere question of language, we should look at no distant period for the establishment of a pure and unanimous Christianity in the world. But, no. While the mind and the reasoning of any philosopher is collected from his words, and these words tried as to their import and significancy upon the appropriate principles of criticism, the mind and the reasoning of the spirit of God is not collected upon the same pure and competent principles of investigation. In order to know the mind of the Spirit, the communications of the Spirit, and the expression of these communications in written language, should be consulted. These are the only data upon

which the enquiry should be instituted. But, no. Instead of learning the designs and character of the Almighty from his own mouth, we sit in judgment upon them, and make our conjecture of what they should be, take the precedency of his revelations of what they are. We do Him the same injustice that we do to an acquaintance, whose proceedings and whose intentions we venture to pronounce upon, while we refuse him a hearing, or turn away from the letter in which he explains himself. No wonder, then, at the want of unanimity among Christians, so long as the question of "what thinkest thou" is made the principle of their creed, and, for the sake of criticism, they have committed themselves to the endless caprices of the human intellect. Let the principle of "what thinkest thou" be exploded, and that of "what readest thou" be substituted in its place. Let us take our lesson as the Almighty places it before us, and, instead of being the judge of his conduct, be satisfied with the safer and humbler office of being the interpreter of his language.

191. Now this principle is not exclusively applicable to the learned. The great bulk of Christians have no access to the Bible in its original languages; but they have access to the common translation, and they may be satisfied by the concurrent testimony of the learned among the different sectaries of this country, that the translation is a good one. We do not confine the principle to critics and translators, we press it upon all. We call upon them not to form their divinity by independent thinking, but to receive it by obedient reading, to take the words as they stand, and submit to the plain English of the scriptures which lie before them. It is the office of a translator to give a faithful representation of the original. Now that this faithful representation has been given, it is our part to peruse it with care, and to take a fair and a faithful impression of it. It is our part to purify our understanding of all its previous conceptions. We must bring a free and unoccupied mind to the exercise. It must not be the pride or the obstinacy of self-formed opinions, or the haughty independence of him, who thinks he has reached the manhood of his understanding. We must bring with us the docility of a child, if we want to gain the kingdom of heaven. It must not be a partial, but an entire and unexcepted obedience. There must be no garbling of that which is entire, no darkening of that which is luminous, no softening down of that which is authoritative or severe. The Bible will allow of no compromise. It professes to be the directory of our faith, and claims a total ascendency over the souls and the understandings of men. It will enter into no composition with us or our natural principles. It challenges the whole mind

as its due, and it appeals to the truth of heaven for the high authority of its sanctions. "Whosoever addeth to, or taketh from, the words of this book, is accursed," is the absolute language in which it delivers itself. This brings us to its terms. There is no way of escaping after this. We must bring every thought into the captivity of its obedience, and, as closely as ever lawyer stuck to his document or his extracts, must we abide by the rule and the doctrine which this authentic memorial of God sets before us.

192. Now we hazard the assertion, that, with a number of professing Christians, there is not this unexcepted submission of the understanding to the authority of the Bible; and that the authority of the Bible is often modified, and in some cases superseded by the authority of other principles. One of these principles is, the reason of the thing. We do not know if this principle would be at all felt or appealed to by the earliest Christians. They turned from dumb idols to serve the living and the true God. There was nothing in their antecedent theology which they could have any respect for: Nothing which they could confront, or bring into competition with the doctrines of the New-Testament. In these days, the truth as it is in Jesus came to the mind of its disciples, recommended by its novelty, by its grandeur, by the power and recency of its evidences, and above all by its vast and evident superiority over the fooleries of a degrading Paganism. It does not occur to us, that men in these circumstances would ever think of sitting in judgment over the mysteries of that sublime faith which had charmed them into an abandonment of their earlier religion.—It rather strikes us, that they would receive them passively; that, like scholars who had all to learn, they would take their lesson as they found it; that the information of their teachers would be enough for them; and that the restless tendency of the human mind to speculation, would for a time find ample enjoyment in the rich and splendid discoveries, which broke like a flood of light upon the world. But we are in different circumstances. To us, these discoveries, rich and splendid as they are, have lost the freshness of novelty The sun of righteousness, like the sun in the firmament, has become familiarized to us by possession. In a few ages, the human mind deserted its guidance, and rambled as much as ever in quest of new speculations. It is true, that they took a juster and a loftier flight since the days of Heathenism. But it was only because they walked in the light of revelation. They borrowed of the New-Testament without acknowledgment, and took its beauties and its truths to deck their own wretched fancies and self-constituted systems. In the process of time the delusion multiplied and extended. Schools were formed, and the way of

the Divinity was as confidently theorized upon, as the processes of chemistry, or the economy of the heavens. Universities were endowed, and natural theology took its place in the circle of the sciences. Folios were written, and the respected luminaries of a former age poured their *à priori* and their *à posteriori* demonstrations on the world. Taste, and sentiment, and imagination, grew apace; and every raw untutored principle which poetry could clothe in prettiness, or over which the hand of genius could throw the graces of sensibility and elegance, was erected into a principle of the divine government, and made to preside over the councils of the deity. In the mean time, the Bible, which ought to supersede all, was itself superseded. It was quite in vain to say that it was the only authentic record of an actual embassy which God had sent into the world. It was quite in vain to plead its testimonies, its miracles, and the unquestionable fulfilment of its prophecies. These mighty claims must be over, and be suspended, till we have settled—what? the reasonableness of its doctrines. We must bring the theology of God's ambassador to the bar of our self-formed theology. The Bible, instead of being admitted as the directory of our faith upon its external evidences, must be tried upon the merits of the work itself; and if our verdict be favourable, it must be brought in, not as a help to our ignorance, but as a corollary to our demonstrations. But is this ever done? Yes! by Dr. Samuel Clarke, and a whole host of followers and admirers. Their first step in the process of theological study, is to furnish their minds with the principles of natural theology. Christianity, before its external proofs are looked at or listened to, must be brought under the tribunal of those principles. All the difficulties which attach to the reason of the thing, or the fitness of the doctrines, must be formally discussed, and satisfactorily got over. A voice was heard from heaven, saying of Jesus Christ, "This is my beloved son, hear ye him." The men of Galilee saw him ascend from the dead to the heaven which he now occupies. The men of Galilee gave their testimony; and it is a testimony which stood the fiery trial of persecution in a former age, and of sophistry in this. And yet, instead of hearing Jesus Christ as disciples, they sit in authority over him as Judges. Instead of forming their divinity after the Bible, they try the Bible by their antecedent divinity; and this book, with all its mighty train of evidences, must drivel in their antichambers, till they have pronounced sentence of admission, when they have got its doctrines to agree with their own airy and unsubstantial speculations.

193. We do not condemn the exercise of reason in matters of theology. It is the part of reason to form its conclusions, when

it has data and evidences before it. But it is equally the part of reason to abstain from its conclusions, when these evidences are wanting. Reason can judge of the external evidences for Christianity; because it can discern the merits of human testimony; and it can perceive the truth or the falsehood of such obvious credentials in the performance of a miracle, or the fulfilment of a prophecy. But reason is not entitled to sit in judgment over these internal evidences, which many a presumptuous theologian has attempted to derive from the reason of the thing, or from the agreement of the doctrine with the fancied character and attributes of the Deity. One of the most useful exercises of reason, is to ascertain its limits, and to keep within them; to abandon the field of conjecture, and to restrain itself within that safe and certain barrier which forms the boundary of human experience. However humiliating you may conceive it, it is this that lies at the bottom of Lord Bacon's philosophy, and it is to this that modern science is indebted for all her solidity and all her triumphs. Why does philosophy flourish in our days? Because her votaries have learned to abandon their own creative speculations, and to submit to evidences, let her conclusions be as painful and as unpalatable as they will. Now all that we want, is to carry the same lesson and the same principle to theology. Our business is not to guess, but to learn. After we have established Christianity to be an authentic message from God upon these historical grounds,—when the reason and experience of man entitle him to form his conclusions,—nothing remains for us, but an unconditional surrender of the mind to the subject of the message. We have a right to sit in judgment over the credentials of heaven's ambassador, but we have no right to sit in judgment over the information he gives us. We have no right either to refine or to modify that information, till we have accommodated it to our previous conceptions. It is very true, that if the truths which he delivered lay within the field of human observation, he brings himself under the tribunal of our antecedent knowledge. Were he to tell us, that the bodies of the planetary system moved in orbits which are purely circular, we would oppose to him the observations and measurements of astronomy. Were he to tell us, that in winter the sun never shone, and that in summer no cloud ever darkened the brilliancy of his career, we would oppose to him the certain remembrances, both of ourselves and of our whole neighbourhood. Were he to tell us, that we were perfect men, because we were free from passion, and loved our neighbours as ourselves, we would oppose to him the history of our own lives, and the deeply-seated consciousness of our own infirmities. On all these subjects, we can confront him; but when he brings truth from a quarter which no human

eye ever explored; when he tells us the mind of the Deity, and brings before us the counsels of that invisible Being, whose arm is abroad upon all nations, and whose views reach to eternity, he is beyond the ken of eye or of telescope, and we must submit to him. We have no more right to sit in judgment over his information, than we have to sit in judgment over the information of any other visitor who lights upon our planet, from some distant and unknown part of the universe, and tells us what worlds roll in these remote tracts which are beyond the limits of our astronomy, and how the Divinity peoples them with his wonders. Any previous conceptions of ours are of no more value than the fooleries of an infant; and should we offer to resist or modify upon the strength of our conceptions, we would be as unsound and as unphilosophical as ever schoolman was with his categories, or Cartesain with his whirlpools of ether.

(To be concluded in the next.)

Biography.

LIFE OF THE REV C. F. SWARTZ, MISSIONARY TO THE EAST-INDIES.

(Continued from page 57.)

"I spent three months in Hyder Ally Khan's country. I found Englishmen there, Germans, Portuguese, and even some of the Malabar people whom I had instructed at Tritchinapoly. To find them in that country was painful; but, to renew some part of the instruction which they formerly received, was very comfortable. A tent was pitched on the glacis of the fort, wherein Divine Service was performed without the least impediment.

"Hyder Ally gave a plain answer to all the questions I was ordered to put to him; so that the Honourable Board at Madras received that information which they desired.

"Being told that the Governor, Sir Thomas Rumbold, intended to procure me a present from the Board, I begged leave to decline accepting any; declaring, that if my journey had been any way beneficial to the Public, I rejoiced at the opportunity. I signified, at the same time, that it would make me very happy if the Honourable Board would allow to my colleague at Tritchinapoly the same yearly present that they had given to me: being convinced that he would use it for the benefit of the School, and the maintenance of some Catechists. This my request was

granted: Mr. Pohle receives, at Tritchinapoly, yearly, a hundred pounds sterling, as I do here at Tanjore. By which means we are enabled to maintain in both places Schoolmasters and Catechists.

"One circumstance relative to my journey I beg liberty to add: When I took my leave of Hyder Ally, he presented me with a bag of Rupees for the expense of my journey: but, having been furnished with necessaries by the Honourable Board, I delivered the bag to them. As they urged me to take it, I desired their permission to appoint this sum, as the first fund for an English Charity-School at Tanjore, hoping that some charitable people would increase that small fund, consisting of three hundred rupees."

Blessed servant of thy Master! May every Missionary be like thee, and compel those who know not the value of his principles to admire his character!

While Mr. Swartz was thus acting as the great and disinterested friend of his adopted country and of mankind, he forgot not his private attachments. He addressed, about this time the following affectionate and faithful letter to the son of his former friend, Colonel Wood.

DEAR JOHN— *Tanjore, Sept.* 22, 1780.

"I have received your kind letter, and rejoice that the son of my much esteemed friend, who is now in eternity, goes on in learning such things as will make him useful in society. You learn Latin, Geography, Arithmetic, French, Drawing: all which may be very serviceable to you, and beneficial to your fellow-creatures. I entreat you, therefore, to be very diligent, and to spend your time in the best manner. I remember, that, when I learned vocal music in my younger days, I did not think that I should use it much. And, behold, now, every morning and evening, when the Malabar Children come to prayer, I teach them to sing in praise of their Redeemer. Every week they learn one hymn; for they are slow. Now I am well pleased that I was instructed in vocal music. All things may become useful to us and others.

"But then, my Dear Friend, our intention, our desires must be well managed; or, in other words, our hearts must be truly minded. As you have spent many months and years in learning useful things, let your heart now be given over to your God: otherwise your learning will not prove beneficial; nay, which is deplorable, it may be abused to your detriment.

"As you are so well placed, I beseech you by the mercy of God, my Dear John, to mind now the best, the *one needful thing*. Examine your heart; and whatever you find in it that is not

agreeable to the will of God (and you will find much of that sort) acknowledge it: bewail it before your God: entreat him to wash and cleanse you from all your sins. Rest not till you find rest to your soul.

"Having obtained pardon and peace through Jesus, watch and pray that you may not lose what you have gained; but that you may rather grow daily in faith, love and hope.

"In your conversation with young people, be very cautious. Their thoughts and speeches are often too frothy: aye, and even dangerous. Above all, try to gain strength, Divine Strength, to overcome that sinful bashfulness, whereby many people are ashamed to confess or practise what they approve in their hearts.

"If you read your Bible, and pray heartily to God, you will get strength every day to go on and prosper in his way.

"Our time is but short. Eternity, awful Eternity is at hand. Let us, therefore, not trifle away our time; but let us seek the Lord and his grace, his blessing and his strength.

"As you, my Dear John, are blessed with a pious Mother, who is unspeakably desirous of promoting your welfare, I hope you will take all possible care to comfort and rejoice her heart, by your humble obedience and grateful behaviour.

"Though I never have seen your Schoolmaster, it is enough to induce me to revere him, that we hear he is a faithful servant of his Lord Jesus Christ. May God bless him, and all that are under his care! so wishes your affectionate Friend,

C. F. SWARTZ."

Mr. Swartz paid great attention to the due celebration of divine worship. The church at Tritchinapoly was ninety feet by fifty, and the new one at Tanjore was built on the same scale. Beside the church at Tritchinapoly, which was occupied chiefly by the garrison and Europeans, the Malabar congregation used to assemble in the large Fort, where Major Stevens, a worthy friend of Mr. Swartz, who was killed before Pondicherry, prepared a very convenient place for their worship. But the spot on which he built belonged to a Bramin family, which Major Stevens endeavoured to discover, that he might secure a right to it: but in vain. The family, however, returned, at length, to the Fort; and, refusing to sell the spot, "we were in conscience obliged," says Mr. Swartz, "to let them possess their own property." He soon procured a gift from the Rajah of a more convenient situation; and, with the aid of his friends, raised a suitable place of worship for his Malabar congregation. It lay on a rising ground, about a mile from the Fort. The inhabitants lived around it. All circumstances concurred to render this house of prayer convenient: the situation was healthy, and it was remote from noise. "Blessed be God," exclaims Mr.

Swartz, "that we are so agreeably placed! May he graciously vouchsafe his blessing, that many thousands of the poor heathen may hear, embrace, and practise the truth preached in the midst of their habitations!"

The years 1781, 1782, and 1783, were years of famine and of complicated distress and misery. War raged in the Peninsula, and was attended and followed by such devastation and ruin, that all former wars seemed trifling in comparison. Some little interval occurred, but the famine soon returned.

In September 1783, Mr. Swartz writes:

"The last three years have been years of sorrow and anxiety. Yet we have no reason at all to murmur, or to find fault with God's ways, which are ever just and equal; and the judgments which have befallen us may perhaps, be more conducive to the true welfare of the country than we conceive. This year God's fatherly goodness has preserved and strengthened us for his service."

His congregations greatly increased at these times; many being compelled, he feared, by the famine to come to him for aid.

"Yet, (says he) I have given them the necessary instruction, and this for the space of several months, during which I also have procured them some provision, though not quite sufficient for their wants, for that was beyond my power. The teaching of them was attended with much difficulty and fatigue, on account of the great decrease of their mental powers: yet I could not persuade myself that it would be consistent with the will of God to abandon these poor people, many of whom afterward died.

"The famine was so great, and of such long continuance, that those have been affected by it who seemed to be beyond its reach. A vigorous and strong man is scarce to be met with. In outward appearance men are like walking skeletons."

Apprehensive of the renewal of war, Mr. Swartz bought a quantity of rice while the price was moderate, and God inclined the heart of some Europeans to send him a portion monthly. With this food he preserved numbers from actually perishing, who were lying about in the open roads.

His own feelings on these trying dispensations are expressed in the following letter.

"Dear Sir— *Tanjore, March* 4, 1784.

"Hitherto a gracious God has preserved, guided and comforted us. This ought to be our first consideration in the midst of all the calamities which we have experienced. How

many dangers have we escaped! How many of our fellow-creatures fell on our right hand and on our left! But God has hid us under the pavilion of his kind providence. The 103d Psalm should be precious to us, for it expresses and magnifies all the divine benefits which God has so richly bestowed upon us. But not only in words ought we to express our gratitude, but in and by our lives. Surely God deserves to be obeyed by us, particularly as we only reap the benefit of it; *our goodness extendeth not to him!*

"I heartily wish to see you; and I entertained a lively hope, that, in my return from the Mysore country, I should meet you. But God has been pleased to lead me by another road. You know that I was desired to go to Seringapatam to join the commissioners. I accepted the offer.

"But I was stopped and detained eleven days. I wrote to Tippoo, requesting that he would permit me to proceed; but I got no answer. The Killadar was ordered to let me go back. So I was conducted by thirty horses back to Daraburm, where our people were. To this day I know not the true reason why I was not permitted to proceed. One said, it was because Tippoo would not treat till Mangalore was in his possession. Others entertained other conjectures. I thank God for his mercy and providence over me. I should have been very glad, if I could have been an instrument in that great work of peace-making. But who knows but there might have been temptations too great for me! I entreat God to bless our commissioners with wisdom, resolution, and integrity, to settle the business for the welfare of this poor country. But, alas! we ourselves are so divided; so much wickedness and forgetfulness of God every where prevail! When I consider all, high and low, rulers and the ruled, I am struck with grief, and a variety of passions. What blindness, insensibility, obstinacy, greediness, and rapaciousnes! A thousand times I think with myself—'Oh, my God! must all these people die? Must they all appear before the tribunal of Jesus, the Mediator and the Judge? How little do they mind their end, and the consequences of their lives!'

"My sincere wish and prayer is, that you and I may be found true disciples of Jesus; and so, at last rejoice with him eternally.

"I am your sincere friend, C. F. Swartz."

In April 1784, he writes: "We adore the divine goodness, which has preserved my fellow-labourers and me in the midst of calamities. While the sword, famine, and epidemic sickness swept away many thousands, we have enjoyed health, and have been accommodated with all necessaries. May we never forget the various mercies which God has bestowed on us!"

The Fort of Tritchinapoly afforded an assylum to many of the surrounding inhabitants, who fled thither to escape the unrelenting cruelty of the enemy. Daily did Mr. Swartz labour with these people, to turn them from idolatory to the living God.

"It were to be wished (he says) that the country people, having suffered for several years all manner of calamity, would consider the things which belong to their eternal welfare, for which my assistants pray and labour in conjunction with me. They readily own the superior excellence of the Christian doctrine; but remain in their deplorable errors for various frivolous reasons. Still I am happy in being made an instrument of Divine Providence to instruct some, and to warn others. Who knows but there may come a time, when others may reap what we have been sowing?"

How admirable the personal piety, sound discrimination, and disinterested zeal, discovered in the two following letters!

"My Dear Friends— *Tanjore, July* 10, 1784.

"I have been prevented by illness from having the pleasure of addressing you sooner. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me greatly. This I felt during April and May. When we were favoured with some refreshing showers, I felt myself a little better. I could not write before, because my hand shook so that I could not use my pen. But enough of this! Age comes upon me: therefore I have no reason to wonder at weakness. If the mind be sound, all is well: the rest we shall quit when we enter into the grave. That will cure all our indispositions. On this subject I meditate frequently. And, oh! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

"I know, I feel, that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter into judgment with me, what would become of me! But blessed, for ever blessed, be the adorable mercy of God, which has provided a sure place of refuge for guilty man! The atonement of Jesus Christ is the foundation of my hope, peace, life, and happiness. Though I am covered all over with sin, the blood of Jesus Christ cleanseth me from all my iniquities, and sets my heart at rest. Though I am a blind corrupted creature, the Spirit of Jesus enlighteneth, cheereth, and strengtheneth us to abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of judgment is approach-

ing, the love of God comforts us so far as to have boldness to appear before our Judge; not as if we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ. Oh! my dear friends, an interest in the atonement of Christ, and a participation in the graces of the Spirit —these constitute a Christian!—these cheer and strengthen the heart! these glorify God!—these entitle and qualify us for heaven! Let us daily, therefore come before God through the blessed Jesus. But let us, at the same time, not neglect the second point, viz. our sanctification. Our time is short. Within some days, I have sojourned in this country thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be my best!—— Farewell! May grace, peace, and divine mercy, follow you at all times.

"I am, my dear friends, your affectionate friend and servant,

"C. F. SWARTZ."

"DEAR FRIENDS— *Tanjore, Dec.* 30, 1784.

"At present, I am so far established in health, that my labour is rather delightful than troublesome, which was not the case in April and May. May God, who has bestowed so many blessings on me, a poor sinner, grant that the last days of my life may be well spent; that I may finish my course with peace, if not with joy!

"We are not only allowed indeed, but we are commanded to *rejoice in the Lord.* No joy has so good and firm a foundation as that which is to be found in the Lord, who has bought us, and in whom we are *blessed with all spiritual blessings.* But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, intimately united to him by faith, renouncing sin and all the false pleasures of the world. This true union and communion with Christ is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But if, instead of trusting in Christ, and in his consummate atonement, we rely on our own virtue, and consequently try to stand upon our own foundation, we shall never enjoy one moment's peace of mind. Our virtue and holiness are, and ever will be, imperfect: we shall, therefore, always have reason to confess before God; *If thou wilt mark what is amiss, Lord, who shall stand before thee?* Let us, therefore seek for pardon, peace, and joy in Jesus; and, having found them, let us be grateful and obedient. But, though we should be as holy as any of the apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Jesus Christ.

"In this fundamental article of true Christianity, I like none more than good Bishop Beveridge. He forgets not to raise the superstructure of a holy life; but he lays first the foundation, in a true and lively trust in Christ, after the example of Paul; read Philippians, ch. iii. In the explanation of holiness, Archbishop Tillotson is excellent: but he does not so well, so clearly establish the foundation as Beveridge; and more particularly, as the first reformers.

"As to the Malabar church which I have been building in the suburbs, General Munro encouraged me, by giving me 50 pagodas. But when I found that the stones which I needed for the foundation cost 25 pagodas, without chunam, I thought I should soon stop my mill for want of water. But the Rajah having given me some golden clothes from the time of Lord Piggott's arrival, lately, when the General was here, I took them to the merchants, who, to my most agreeable surprise, valued them at 136 pagodas, so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished me with the means of building a house of prayer, will fill it also with spiritual children, to the praise of his name. He is strong who hath promised us such glorious things. Read for that purpose my favourite chapter of Isaiah, xlix. ver. 4, 5, 6, 7, 18, 19, 20. I cheerfully believe that God will *build the waste places of this country*. But should it be done after we are laid in the grave, what harm? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in his cause, and for his glory, will not be in vain. I am constantly, dear friends,

"Your obedient humble servant, C. F. SWARTZ."

In February, 1785, Mr. Swartz gratefully acknowledges the assistance rendered to his designs by Mr. John Sullivan, the resident at Tanjore. On the suggestion of this gentleman, he zealously entered into a plan of establishing Provincial English Schools throughout the country, in order to facilitate the intercourse of the natives with the Europeans; that the principal natives, learning in some tolerable degree the English language, might escape the impositions practised on them; and that, by establishing good men as teachers, they might, by degrees, instil into the minds of their pupils the salutary doctrines of the gospel. He foresaw great difficulties in the execution of this plan, particularly from the want of suitable teachers; but, trusting in God, he entered on the scheme. Several of the native princes, with the King of Tanjore, assisted him in this design. Schools on this plan were soon established at Tanjore, Ramanadaburam, and Sivagenga; and a fourth afterward, at Cumbagonam, in 1792. They consisted chiefly of children of Bramins and mer-

chants. "Their intention doubtless is," says Mr. Swartz, "to learn the English language with a view to their temporal welfare; but they thereby become better acquainted with good principles. No deceitful methods are used to bring them over to the saving doctrines of Christ, though the most earnest wishes are entertained that they may all come to the knowledge of God, and of Jesus Christ whom he hath sent."

(To be continued.)

Scripture Illustrated.

NUMBERS XXIII. 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.*

FROM DR. WILLIAMS.

FROM these words, some have inferred that God sees no sin in believers, whatever sin they commit; and that he does not charge them with any sin. But to this it must be answered,

1. That there is not the least foundation in this passage or any where else in scripture for any such inference. That very eminent divine, Mr. Gataker, assures us, the passage should be rendered, "He hath not beheld wrong against Jacob, nor hath he seen grievance against Israel:" i. e. God, beheld not with approbation the wrongs and injuries done by others against Israel. And he shews at large, by several solid reasons, that the sense which the Antinomians put upon it cannot be the proper sense of it, as it is contrary to the main tenor of the history, and the truth of God's word; which shews that God often complained of their sins, often threatened to avenge them; yea, did actually avenge them by destroying them in the wilderness. And Balaam himself, who spake these words to Balak, did not understand them so, as appears from the advice he gave to Balak, to draw them into sin, that thereby God might be provoked and withdraw his protection from them.

2. That God does not see sin in believers is contrary to God's omniscience. 'Thou knowest my down sitting and mine uprising, and understandest my thoughts afar off, and art acquainted with all my ways,' Psalm cxxxix. 2, 3. 'The eyes of the Lord are in every place, beholding the evil and the good, Prov. xv. 3.

3. It is inconsistent with God's Providential dispensations to his people. When David, a justified believer, had sinned against the Lord in the matter of Uriah, it is said, 'The thing which David had done, displeased the Lord;' and, as the effect of that displeasure, the Lord struck the child that Uriah's wife bare

unto David, and it died. 2 Sam. xi. 27, and xii. 15, 18. Among the Corinthians, some, that they might not be condemned with the world, were judged and chastened by the Lord, for their undue approaches to his table, and abuse of his supper.

4. But more positively, God does see and does charge believers with their wanderings from him; 'Why hast thou despised the commandment of the Lord, to do this evil in his sight?' What he did was an evil, it was in God's sight, and it was charged by God upon David, 2 Sam. xii. 9. 'Thou hast set our iniquities before thee,' said Moses, Ps. xc. 8. All God's reproofs of his people for sin, all his calls to reformation from sin, are so many arguments to prove this; and all his anger, threatenings, and corrections, witness to it.

Those are much mistaken who imagine that God's hatred to sin is taken away by the satisfaction of Christ. For his hatred to sin is founded in his unchangeable nature. Nor was Christ's death designed for any such purpose; although Christ hath made full atonement for sin, yet God still hates sin, even in those that have an interest in that atonement.

For, 1. That God is displeased with believers, and that for sin, he often declares. Moses says, 'The Lord was angry with me,' Deut. iv. 21, and, 'The Lord was very angry with Aaron,' 19, 20. Jesus Christ was often displeased with his disciples. God's anger is frequently said to be provoked by his people, and kindled against them. Do not even good men sometimes grieve the Holy Spirit of God? Eph. iv. 30. And what does the church mean, when she says, 'I will bear the indignation of the Lord, because I have sinned against him?' Mic. vii. 9.

2. God does, by many afflictions, manifest his displeasure against his people for their offences. Heb. xii. 11. Was it not for lukewarmness that the Lord rebuked and chastened those Laodiceans whom he loved? Rev. iii. 19. And how striking is that passage from the mouth of God: 'You only have I known of all the families of the earth, therefore I will punish you for all your iniquities,' Amos iii. 2.

But, say some, "The grossest sins which believers can commit, cannot do them the least harm."

Answer, 1. Sin does the greatest harm to every one that is guilty of it. It is called a hurt in Jer. viii. 11. It is a wound, or we need no healing; it is a defilement, or we need no washing; it is a crime, or we need no pardon; it is a going astray, or we need no returning; it is a weakness, or we need no strengthening after it. Is that no harm, which is a blemish to our nature, the disease of our souls, and the disorder of our state? If there is no harm in sin, why should we pray against it? Why does God warn us against it? Why does grace so oppose it? Why does the Holy Spirit so strive against it? Why do we

praise God for preventing it? Why has God commanded magistrates and parents to punish it, and ministers to reprove for it? If it is so innocent in his people, why does Christ so often complain of it in them? Can that have little harm in it, which dishonours God, reproaches the name of Christ, grieves the Spirit, pleases the devil, offends the righteous, and hardens the wicked?

2. Great hurt befalls God's people for committing sin. Does not God for sin often hide his face, and the Spirit withdraw his influences? Is not the conscience often seared, the heart less capable of impressions by the word of God, and the soul straitened in duty and impaired in vigour, by sin? Who have not found by sin what they must call *hurt;* as pains, or diseases, or losses, or injury to their worldly circumstances? Are wars, fires, plagues, pestilence, and famine, removal of ordinances, &c. no hurt at all? What can be said for it? I do not know where God has promised, that sin shall do us any good. But it is possible some may have been induced to embrace this error by misunderstanding that passage in Rom. viii. 28; as if the scope of that text were to assert the advantages of sin to justified persons; whereas the Apostle speaks there of sufferings and afflictions being sanctified to the people of God. The subject matter (says Paræus) restrains the universal expression. When he says, *all things*, he principally means, *all* the afflictions of them that love God, of which he treats in the context: and he may also mean, *all* providential events; as Estius says, all prosperous and adverse events without us. But nothing at all is spoken concerning sin in this text.

The Attributes of God Displayed.

DESCRIPTION OF HERCULANEUM, POMPEII, AND STABIO.

What a sublime, but melancholy Pleasure must it be to the Traveller, to visit the Tombs of Nations—to sit beneath the mouldering Columns of an ancient City—to dart forward a searching Eye into Futurity, and see, that thus will terminate all human Glory! LINN.

"At what period Vesuvius first commenced its volcanic eruptions, history does not mention; it however appears probable, that it must have been a volcano from very remote antiquity.

"The most ancient account we have of this burning mountain, is by the younger Pliny, who has given an animated description of that ever-memorable and awful explosion, which happened in the reign of the Emperor Titus Vespasian, when it overwhelmed the cities of Herculaneum, Pompeii, and Stabio.

"Terrible as that eruption must have been to the surrounding inhabitants, posterity at least derives some pleasure from the

consideration, that there are many reasons for believing, that fewer lives were lost upon that melancholy occasion, than might have been expected. It appears from the excavations which have been made at Herculaneum and Pompeii, that the inhabitants in the neighbourhood of Mount Vesuvius must have had foreknowledge of the catastrophe sometime before it happened.

"The few skeletons that have been found amongst the ruins of those cities, and which at that period of calamity were extremely populous, not only evince that the inhabitants had sufficient time to effect their escape, but it would likewise appear, that they had also convenient opportunity to move a great part of their most valuable effects. The small quantity of rich materials which has yet been discovered, affords the strongest reasons for this conjecture.

"Herculaneum, whose situation is nearer to Vesuvius than Pompeii, was overwhelmed by a torrent of *lava*, and that once splendid city lies buried in a depth of from seventy to more than a hundred feet below the present surface. The spot upon which it stood, was, after a lapse of many ages, entirely forgotten, but about the year 1720, some workmen employed in sinking a well, after arriving to a considerable depth, were much astonished with the appearance of building, &c. where were found many statues and valuable antiquities.

"This unexpected and interesting discovery became an important object, and greatly excited the curiosity of the Antiquary. On a further research, discoveries of more magnitude were made; and at length, no longer doubt remained of this being the real site of that unfortunate city.

"It is worthy of remark, that this grand explosion was so tremendously terrific, that the fire and ashes which burst forth from this mountain, were carried to an incredible distance, and reached as far as the coast of Syria, Africa, and Egypt.

"Herculaneum had been particularly unfortunate, for we find that, in the reign of Nero, this devoted city was almost destroyed by an earthquake.

"The excavations of this place are extremely difficult to be made, by reason of the solidity of the *lava*, being a composition of sand and bituminous particles, mixed with metalic and mineral substances, and resembling in some places, a beautiful appearance of variegated vitrification, from which the Neapolitans make many curious and handsome ornaments.

"To the causes already mentioned, may be attributed the small advancement yet made in exploring this ancient city, but which is not the case with Pompeii. That town being at a much greater distance from the *crater* of Vesuvius, was overwhelmed, not with lava, but with a soft sandy substance, and which is easily removed. Hence it is, that in the latter, whole streets

are entirely cleared from the rubbish. The houses, temples, and other buildings, are almost in a perfect state, except the roofs, which are broken down by the immense weight which lay upon them.

"Many years subsequent to the first discovery of Herculaneum, the king of Naples employed a number of men to dig in various directions, when, after a very laborious research, and at the depth of nearly ninety feet, some of the principal buildings, such as the theatre, the temple of Jupiter, &c. made their appearance. On advancing still farther, they came also to the bed of a river, which formerly ran through that city.

"The approach to the theatre, is by a subterraneous passage, of some length cut through a huge mass of solid lava. Those who are desirous of visiting these hidden scenes of antiquity, are conducted by torch light, accompanied with guides, who constantly attend for that purpose. This ancient place of amusement is not entirely excavated, although enough be done to convey an idea of its original extent.

"The orchestra is entire, and a great part of the seats, which are of stone. In examining this place, we discovered upon the lava, the distinct impression of a female face and breasts, with the folds of the drapery belonging thereto, some parts of which, were then adhering to that substance. This, probably, must have been one of those unfortunate persons, who had fallen a victim, from being unable to escape the calamity.

"Near the theatre, were found a gilt chariot, and horses of bronse; which were supposed to have been placed over the principal entrance, and are now preserved in the King's museum, at Portici.

"The temple of Jupiter bears evident marks of its ancient splendour: in it were found a statue of solid gold, and an inscription, which ornamented the grand portico.

"The streets of Herculaneum appear to have been very straight; the houses are strongly built, and similar to each other. Many of the rooms are ornamented with beautiful mosaic pavements, some are covered with various-coloured marble, and others again are paved with large flat bricks, three feet long and about five inches thick.

"The delightful village of Portici, is built exactly over the original site of this ancient city, at which place are a royal palace and museum, where are now deposited all the most remarkable antiquities found in the excavated cities of Pompeii, Herculaneum, and Stabio. This village is situated at the foot of mount Vesuvius, commands a noble view of the bay and city of Naples, and is distant from the latter between six and seven miles. Many of the Neapolitan nobility, and other rich inhabitants, have chosen this place for their country retirement during the summer

season. This part of Italy enjoying an extremely pure and salubrious atmosphere, and the scenery possessing such uncommon beauty, were powerful incitements in determining the Neapolitans to build upon this spot, notwithstanding the peril of so exposed a situation from its contiguity to the crater of Vesuvius.

"For many miles along the shore, and upon the brow of this mountain, lie profusely scattered, a numerous assemblage of villas, palaces, and summer-houses, so that it appears from a distance as one continued town of great extent. The Jesuits, had formerly here a superb villa, which was frequently visited during the period of their prosperity, by the viceroys of Naples. The Augustine friars have a large convent and church at a little distance from the town, with extensive gardens and beautiful walks, stretching almost to the margin of the sea.

"Previous to a description of some antiquities preserved in the King's museum at Portici, we will first notice the present situation and appearance of Pompeii.

"This ancient city, as has already been observed, was destroyed by the same eruption which overwhelmed Herculaneum; but from its more distant situation, the lava did not reach it, and the destruction of Pompeii was effected by materials very different from those which buried the former. Those who have attentively studied the nature of volcanoes, are of opinion, that during the overflowing of the lava, the sea had, by some subterraneous channel, forced a passage to the fluid matter, and the water coming into contact with the fire, produced so prodigious a combustion, that it violently burst and carried away a considerable part of the mountain, the fragments of which were thrown to a distance almost exceeding belief.

"To the latter period of this eruption may be referred the devastation which Pompeii experienced. The whole of that city was overspread with immense quantities of sand, calcareous earth, and shattered fragments of rock; and at the time of the explosion, a considerable quantity of water appears to have been thrown up along with these materials. All the cellars belonging to the city, are two thirds filled with a soft sandy substance, but no doubt at the time of the eruption had been completely full, and the water afterwards subsiding, has left the more solid parts behind. From these appearances, we are enabled to ascertain what quantity of water must have been mingled with the other matter in order to have filled those subterraneous places.

"Eruptions, purely of lava, are seldom attended with those fatal consequences, which accompany such as are produced by the contact of fire and water; the lava not being very rapid in its progress, affords time for the inhabitants to escape; when an explosion is generated by steam, its various effects are fraught with extreme violence and sudden desolation. Hence it is sup-

posed, that more individuals suffered at Pompeii, than Herculaneum, although the latter be many miles nearer to the crater.

" We entered Pompeii at the soldiers' quarters, which is an oblong square, with seventeen columns in breadth, and twenty-two in length. Around this colonade, are the military barracks. There is here an olive mill, which was worked by hand. In the prison, which is adjoining, we saw the skeletons of several unfortunate persons, who had been confined by the ancles between two long bars of iron; and in different places, we observed other bodies in situations which evidently shew that they were endeavouring to escape from the effects of the eruption.

" At the further end of the square, is a small theatre, with an inscription on the wall much effaced. At a little distance from thence, we entered into a private house, in the lower floor of which were the hot and cold baths, dressing rooms, wash-house, &c. Near the wash-tub was found the supposed skeleton of the washer-woman. Not far from this place, are the ruins of a beautiful ancient temple of the Doric order, with fluted columns, but without bases. In the walls of the building are fixed the skulls of oxen which had been used in sacrifice.

" A considerable part of the great theatre is still visible; and in the courts of an adjoining dwelling house is a private temple, with a pedestal, upon which stood those statues of Hygeia and Esculapius, executed in terracotta, which are now preserved in the King's museum at Portici. Opposite to this pedestal, is the altar, on which the incense was burned.

" The temple of Isis is a large building, but without any pretensions to beauty. A flight of seven steps conducts to the portico, the columns of which are of brick, covered over with a very hard stucco. The walls of the outer court are indifferently painted in fresco, and much decayed. A few yards to the left, is a small building for the ablution of the priests, with elegant stucco ornaments upon it; and contigious are three altars belonging to the temple. Close to the spot where formerly stood the statue of the goddess, is the sanctum sanctorum, from which is a private staircase leading to the secret chambers of the priests.

" Near this temple terminates one of the principal streets, which being entirely excavated, produces a pleasing appearance. The pavement is very perfect, and consists of large stones, neatly joined with each other. On either side of the way, are raised paths for the conveniency of foot passengers.

" From hence we were conducted across several luxuriant vineyards, for more than half a mile, every step of which is over the ancient Pompeii. At the termination of those vineyards is another street, paved like the Appian way, with raised foot-paths, as in the former. Along the edge of these paths, are pla-

ced, at certain distances, several large stones, which are perforated, and were used for the purpose of securing their horses and other animals. The ruts of the carriage-wheels are distinctly seen on the pavement. The houses and shops, on both sides of the way, are rather small, but seem well adapted to convenience, and convey a very perfect idea of the ancient City. The walls of the inner apartments are covered with a fine stucco, resembling marble, in hardness, and are generally ornamented with beautiful paintings in fresco, chiefly composed of single figures, with landscapes and animals, &c. By throwing a little pure water over them, the colours appear uncommonly brilliant, and are equally perfect, as if but recently painted, although nearly eighteen centuries have elapsed since they were buried. In several of these buildings are many valuable mosaic and marble pavements; and it is but justice to say that a considerable degree of elegance appears to have been studied in the construction of this city.

"The street, as you approach the city gate, is much wider; and in the neighbourhood are the surgeon's shop and principal inn; the former is distinguished by the sculpture of various instruments used by the professors of that art, placed in front of the house. The recent excavations are also near this gate, where the paintings are extremely brilliant, and in good preservation. A little beyond the city, and near the public road, are the sepulchral monuments, among which that of the Mamea family is most conspicuous. Part of the walls are seen from hence, which are built with large blocks of hewn stone.

"The cassino, or villa, is an extensive building, possessing much architectural beauty. On one of the sides, were noble terraces from the upper apartments, leading to the garden; here are also elegant baths, with dressing rooms, &c. The ground floor, or summer apartments, had likewise terraces with covered porticos, extending round the pleasure grounds, in the midst of which are the remains of a fountain and fish-pond. Under these porticos are the wine cellars, where are still to be seen many amphoræ or vases, of a peculiar form, for keeping wine. In this place, we saw several skeletons of those who had fled hither for shelter, when the eruption happened that buried the city.

"The royal museum at Portici, contains a great variety of valuable and interesting antiquities, not to be equalled in any other part of Europe, all of which have been recovered from the ruins of Herculaneum, Pompeii, and Stabio. In this museum are a number of spacious chambers, four of which are appropriated for the antique paintings, and contain several hundreds of pictures, painted in fresco.

"The following are a few of the most important. The boys and girls rendering thanks to Theseus for having killed the Mi-

notaur. This picture possesses great merit, and is one of the largest in the collection.—The birth of Telephus is also an excellent production, and is nearly of the same size.—Chiron teaching Achilles to play upon the lyre.—Dido in despair, meditating her own destruction, with the sword of Eneas in her hand.—The discovery of Orestes by Iphigenia; this picture is well drawn and beautifully coloured. Marsyas teaching Olympus to play upon the tibia.—Two Egyptian sacrifices.—Several dancing bacchanti: these are extremely beautiful, and display great elegance and taste. Four centaurs and centauresses.—Several fauns dancing upon the tight rope.—Jupiter and Leda twice repeated.—Some beautiful grotesque ornaments.—Several genii with the attributes of the respective gods. Hercules strangling the serpents: this picture is drawn with much spirit, and is finely coloured.

"There are certain other chambers belonging to this museum, each of which, excepting the first, have mosaic pavements, principally brought from Pompeii.

"It would be extremely tedious to enumerate all the various articles deposited in those apartments; I shall, therefore, limit my observations to a few of the most conspicuous.

"First chamber, a beautiful marble pavement; an elegant tripod, with a great number of sacred utensils.—2. Contains several lamps in bronze and terracotta; many surgical and musical instruments; metallic mirrors; hinges and bolts; bells for cattle; amulets, of which some are concealed behind a curtain, cesti, disci; locks and keys, &c.—3. Bathing instruments of bronze; reed pens and ink-stands; tablets; scrolls of papyrus; certificates written on bronze; glass; rock crystal; and paste vases—4. Liquid and dry measures, and several fragments, some are of ivory; various weights in stone, bronze, and lead; four marble sun-dials; steelyards and scales.—5. Several busts in bronze, extremely fine, and some in marble, which are also in a good style: here are likewise a great variety of curious toys, &c.—6. Contains many elegant candelabra of bronze, with three calidaria, and a beautiful sideboard of marble.—7. A complete kitchen, built exactly in imitation of the original, and arranged in the precise state in which it was found at Pompeii. This ancient place of cookery contains a very great variety of kitchen utensils, with fire-places, and different conveniences for boilers, roasters, stews, &c. which sufficiently convince that the ancients were not strangers to good living.—8. Many candelabra lamps and vases, all in bronze. 9. A beautiful vase, and several fine statues, small size, some excellent busts, all in marble.—10. Fountains; busts; and the statues of Esculapius and Hygeia.—11. A drunken faun, very fine; gold, silver, and bronze medals; cameos and intaglios, a great number: a pro-

fuse variety of trinkets and utensils in silver and gold: there are also some loaves of bread, eggs, and other eatables in this room. We were also shewn some wine which was in a solid lump, and somewhat resembling glue: here are likewise several colours for painting, with pieces of cloth, thread, silk, and many other domestic articles, &c.—12. Penates, or household gods, in bronze; ivory fragments, &c.—13. A beautiful sleeping faun; some mosaics, and many excellent basso-relievos in marble. 14. A Mercury, very fine sculpture; two wrestlers and two stags, of excellent workmanship.—15. Armour and war trophies, &c. in bronze.—16. A marble pedestal, with two elegant bronze vases exquisitely finished."

The Grace of God Manifested.

MEMOIR OF MRS. PENELOPE GOULDING COKE, BY HER HUSBAND, REV. THOMAS COKE, LL. D.

(Continued from page 66.)

As her soul was constantly inflamed with an earnest desire for the salvation of souls, nothing could probably give her more pain than the thought, that in any form whatever she might be detrimental to my usefulness, by keeping me back from the discharge of any ministerial duty. To prevent these uncomfortable reflections, she was particularly anxious to avoid every cause that might ultimately lead to them. On this account, and under these impressions, she was always ready to remove from place to place, whenever duty rendered it expedient. Though unaccustomed to such a mode of life in her early years, no season of the year, no difficulty, no danger, was with her a sufficient inducement to raise objections against what appeared to be necessary, or to urge her to submit with a gloomy countenance that betrayed reluctance. Conscious of acting with a single eye to the glory of God, she was always confident in the divine protection. She knew that he was the God of seasons, and she was superior to difficulties and danger; and that those who trusted in him should be like Mount Zion, never to be moved. She also knew in whom she had believed, and felt in her own soul, a witness of the divine favour. What then had she to fear? Secure in the promises of the gospel, interested in the atonement of her Saviour, and confident in the constant protection of God, she contemplated the regions of eternal glory as her future home. The sting of death was drawn; to be useful to others was the only

end for which she wished to live; and whenever God should be pleased to put a period to her life below, she was willing to be dissolved, and to be with Christ.

As her great aim was to live for the glory of God, so her conversation was in heaven, from whence she expected the Saviour, with whom her spiritual union was constant and direct. A sense of his favour seasoned all her words and actions; and his spiritual presence was like a well of water in her soul springing up to everlasting life. The love of God in Christ Jesus burned continually on the altar of her heart as a secret flame, which illuminating and warming all her powers, produced a ceaseless return of grateful love. This formed the brightest feature of her spiritual character. The uninterrupted communion which she held with God, dissipated every cloud, and enabled her to rejoice continually with a joy that was truly unspeakable and full of glory. From this inward flame which constantly animated her soul, some sacred rays would at times even beam upon her countenance, which a genuine servant of God might with ease discern. In these moments it seemed to manifest the stamp of heaven, and to shew that her whole soul was swallowed up in divine contemplations.

It must not, however, be supposed that she was without her trials. But then these trials were in general of an outward kind, arising from the debilitated and afflicted condition of her body. Besides those which arose from this source, her trials were but few. For as she always lived near to God, whose intercourse with her soul was continually kept alive by the blessed influences of his Holy Spirit, the enemy of her soul had but few opportunities of gaining an advantage over her. On the most distant approach of sin, she would flee to her Saviour and friend, and on all occasions she found his grace to be sufficient for her. To keep alive a sense of this divine assistance, she was rarely, when alone, without a Bible in her hand; and, indeed, for several years before her departure, she rarely read any other book, unless it was the Hymns of the Messrs. Wesley. On entering the carriage which conveyed us from place to place, a small pocket Bible was almost constantly in her hand. In searching this she found sweet consolation. Her soul could rest upon the promises, and, with joy, draw water from these wells of salvation. This method of improving every moment of her time, kept her mind from wandering from her God, and by thus hanging in a state of dependance upon him, no room was left for temptation to assail her with success. With an eye to this, she has frequently observed both to me and to others, "I travel sword in hand;" and hence she found her God to be her shield and her defence.

As a natural consequence of this genuine devotedness to God, she sought not her praise from the children of men; and rarely

manifested any satisfaction, when that which was apparently harmless, was voluntarily bestowed. Never do I recollect to have heard a boasting expression escape from her lips. "A sinner saved, a sinner saved," was her constant theme, whenever the grateful acknowledgments of others would lead her to esteem her own liberality or usefulness. It was to the atoning sacrifice of Jesus Christ that she uniformly ascribed every grace of his Spirit which she possessed; and to this, that from first to last she always looked for salvation. For though she was rich, exceedingly rich in every good word and work, she as much renounced all dependance on her own deeds for acceptance and salvation, as though she had been an utter stranger to every moral virtue. "The salvation of the righteous is of the Lord."

Enjoying much of the love of God in her own soul, it was her great delight to declare to others what he had done for her. And after making inquiries into their spiritual condition, she thought it a duty to urge them to seek that great salvation which she had found, or she would rejoice with them in that common, yet peculiar mercy, of which they were made with her the joint partakers. When surrounded by such friends as fell into our company in the course of our travels, this was always uppermost in her soul; and, whatever subject might engross the conversation, this was generally sure to find its way in some form or other, before a separation took place. Her questions in general were close and searching, and penetrated so deeply into the conscience, as scarcely to admit of an evasive answer. On this account, those who were experimentally acquainted with the deep things of God, drank into her spirit, and viewed her as one highly favoured from above; and it was with persons of this description that she found freedom to unbosom all her soul without the least reserve. Love to God, and resignation to the divine will, were the pleasing topics on which she delighted to dwell. And, as from the abundance of the heart the mouth speaketh, the theme was inexhaustible, as well as always animating to her soul.

In this happy frame of mind her days and weeks glided away, during that short period we were united together. Her experience indeed admitted of variations, but they were only variations of the dealings of God with her soul. But these facts will more fully appear hereafter, when her Diary shall be published in her own language, which arrested, as they passed along, the various impressions which she experienced in her spirit. These records of her communion with her God, cannot but be highly acceptable to such as desire an acquaintance with his dealings with the pious soul; and as it is intended very shortly to send them into the world, I forbear to mutilate them by anticipation.

As she possessed, through life, a peculiarly delicate constitution, so through her confinement at the boarding-school, and the long affliction of her mother, which took place when she was young, the tedious illness of her father, and her last voyage to Ireland, her whole system received a succession of shocks, every one of which accumulated her bodily afflictions. During the whole period of our happy union, she was occasionally subject to attacks of the spasmodic kind. Sometimes, when to all appearance she seemed in perfect health, these spasms would seize on her a sudden, when her whole frame would be so convulsed, that her spirit would appear as if taking its flight into eternity. These violent attacks have sometimes continued many days, occasionally for a week, and in some few instances, more than a fortnight.

In this state of increasing holiness, and of increasing bodily afflictions, which placed her patience and resignation in a most exalted light, she continued till towards the latter end of 1810, when some alarming symptoms of a dropsy aggravated her other complaints, and brought her, in all appearance, to the borders of the grave. To relieve her from these complicated sufferings, medical aid was called in; and, through the divine blessing, so far were the means used rendered efficacious, that the danger of the disease seemed to be entirely overcome, and strong hopes were entertained of her recovery.

Through the month of December, 1810, she had been reduced to that state of extreme debility, that without the assistance of two strong persons, it was impossible for her to walk the room in which she was confined. But about the middle of January, 1811, she had so far recovered, that with a little help of a single female, she was able to walk from one room to another. On the evening before her death, she retired to rest with more visible strength and activity than she had manifested for many weeks preceding. But, alas! this was nothing more than a momentary vigour which afforded only a transient gleam of hope.

Confiding, however, in this delusive prospect of returning health, we both, after a little time, fell asleep. In this state we continued till about midnight, when I was roused from my repose by three groans, which indicated an awful crisis. I then instantly started from my bed, and finding her in the utmost danger, alarmed the house. The family of J. Holloway, Esq. with whom we at that time sojourned, and who had always shewn the utmost solicitude for her welfare, instantly got up; and with officious kindness, which can never be remembered without gratitude, rendered her all the assistance in their power. Medical aid was instantly sought; but, alas! before any could be procured, the die was cast for eternity. Without a sigh or groan she breathed her last; and, falling asleep in my arms, the im-

mortal spirit took its flight from these earthly habitations. This mournful event happened on the morning of Friday, the 25th of January, 1811.

To describe my feelings on this awful occasion, would require a pen far superior to mine, and demand language more expres sive than any which I ever could combine. With a bleeding heart I was enabled to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But this was not the dictate of my affections. My feelings were alive to all the anguish of my bosom; while my judgment, with regard to the divine dispensations, and my faith in the promises of God, remained unchanged. My anguish was dreadfully acute. But while it awakened my understanding to contemplate the transitory nature of created good, I trust it did not destroy my resignation to the will of God. I sorrowed indeed with the severest smart, but not as one without hope. The prospect of shortly meeting her disembodied spirit in the realms of unfading bliss, cast a gleam of light across the cloud of darkness which threatened to overwhelm me; and it taught me to behold eternal day beyond the horrors of the tomb. The fullest conviction that her happy spirit, now delivered from the burden of the flesh, is in joy and felicity, has already, in a certain degree, composed my agitated and afflicted mind; and I trust, that ere long, through the infinite mercies of God, it will regain a state of tranquillity which nothing here below will ever be so capable of disturbing.

(To be concluded in the next.)

Miscellaneous.

SPECIMEN OF WELCH PREACHING.

Extracted from the Religious Intelligencer.

MESSRS. SOULE & MASON,

Should you think the following deserving a place among the Miscellanies of your Magazine, you would doubtless gratify many of your readers.

New-Haven, Dec. 12, 1818. A. KENT.

AT a meeting of Ministers at Bristol, the Rev. Mr.— invited several of his brethren to sup with him; among them was the Minister officiating at the Welch-meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject

on which they were discoursing was the different strains of public preaching. When several had given their opinion, and had mentioned some individuals as good preachers, and such as were models as to style of composition, &c. Mr.— turned to the Welch stranger and solicited *his* opinion. He said he felt it to be a *privilege* to be *silent* when such men were *discoursing;* but that he felt it a *duty* to comply with his request. "But," said he "if I must give my opinion, I should say that ye have no good preachers in England," "No" said Mr. L—, "No" said he; "that is, I mean no such preachers as we have in the Principality." "I know," said Mr. L— "you are famous for jumping in Wales, but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their characters." "Indeed," said the Welchman, "*you* would jump too, if you heard and understood such preaching." "Why," said Mr. L— "do you not think I could make them jump, if I were to preach to them?" "You make them jump" exclaimed the Welchman, "you make them jump? A Welchman would set fire to the world, while you were lighting *your match.*" The whole company became very much interested in this new turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the Principality. "Specimen" said he, "I cannot give you; if John Elias were here, he would give you a specimen *indeed!*— Oh! John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh no," said he, "I cannot do justice to it; besides, do you understand the Welch language?" They said, "no, not so as to follow a discourse." "Then," said he, "it is impossible for you to understand it, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh!" said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welchman can conceive; I cannot give you a specimen in English without spoiling it." The interest of the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language. "Well," said the Welchman, "if you must have a piece, I must try, but I don't know what to give you, I do not recollect a piece of John Elias, he is our best preacher; I must think a little;—well I recollect a piece of Christmas Evans. Christmas Evans was a good preacher, and I heard him a little time ago at an association of Ministers. He was preaching on the depravity of man by sin—of his recovery by the death of Christ—and he said, "Brethren if I were to represent to you in a figure, the condition of man as a sinner, and the means of his recovery by the cross of Jesus Christ, I should represent it something in this way: suppose a large grave-yard

surrounded by a high wall, with only one entrance, which is by a large iron-gate which is *fast bolted.* Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave, the grave yawns to swallow them, and they must die. There is no balm to relieve them—no physician there—they *must* perish. This is the condition of man as a sinner—all, all have sinned, and "the soul that sinneth it shall die." While man was in this deplorable state, *Mercy* the darling attribute of Deity, came down and stood at the gate, looking at the scene and wept over it, exclaiming, 'Oh that I might enter, I would bind up their wounds—I would relieve their sorrows,—I would save their souls!' while Mercy stood weeping at the gate, an embassy of angels, commissioned from the court of Heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and seeing Mercy standing there, they cried, 'Mercy, Mercy, can you not enter? Can you look upon this scene and not pity? Can you pity and not relieve? 'Mercy replied, 'I *can* see!' and in her tears she added, 'I can pity, but, I cannot relieve.' 'Why can you not enter?' 'oh! said Mercy, Justice has barred the gate against me, and I cannot, must not unbar it.' At this moment, Justice himself appeared, as it were to watch the gate. The angels enquired of him, 'why will you not let Mercy in?' Justice replied, 'my law is broken, and it must be honoured; die *they* or *Justice* must!' At this there appeared a form among the angelic band, like unto the Son of God, who addressing himself to Justice, said, 'what are thy demands?' Justice replied, 'my terms are stern and rigid,—I must have sickness for their health,—I must have ignominy for their honour,—I must have death for life,' "*without shedding of blood there is no remission.*" 'Justice,' said the Son of God, '*I accept thy terms.* On me be this wrong, and let Mercy enter.' 'When,' said Justice 'will you perform this promise?' Jesus replied, 'Four thousand years hence upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.' The deed was prepared and signed in the presence of the angels of God—Justice was satisfied, and Mercy entered preaching *Salvation* in the name of Jesus. The deed was committed to the Patriarchs, by them to the kings of Israel and the Prophets, by them it was preserved till Daniel's seventy weeks were accomplished; then at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented unto him the important deed. 'Where' said Justice, 'is the Son of God?' Mercy answered, 'behold him at the bottom of the hill, bearing his own cross;' and then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping Church. Justice immediately presented him with the

deed, saying 'This is the day when this bond is to be executed.' When he received it, did he tear it in pieces and give it to the winds of Heaven? No, He nailed it to his cross, exclaiming, 'It is finished.' Justice called on holy fire to come down and consume the sacrifice: holy fire descended, it swallowed His humanity, but when it touched His Deity it expired! and there was darkness over the whole Heavens: but 'glory to God in the highest, on earth peace, good-will to men.' "This," said the Welchman, "this is but a specimen of Christmas Evans."

ON CONTENTMENT AND PATIENCE.

"CONTENTMENT and PATIENCE differ in this, that the object of the former is any condition, whether it be good, bad, or indifferent; the object of the latter is, any present or incumbent evil. But though they differ in the latitude or extent of their object, yet they both arise from the same *principle*.

"The measure and original of all passions is *Love;* and the object of love is that which is really or apparently good. If our love be properly placed, it regulates all our passions; for discontent or impatience ariseth from the absence of somewhat that we love or value; and, according to the measure of our love to the thing we want, such is the measure of our discontent or impatience under the want of it.

"*He that sets his love upon that which the more he loves, the more he enjoys, is sure to avoid the danger of discontent and impatience*, because he cannot want that which he loves; and though he loves something else that may be lost, yet, under that loss, he is not obnoxious to much impatience or discontent, because he is sure to retain that which he most values and loves, which will answer and supply lesser wants with a great advantage. The greatest bent and portion of his love is laid out in what he is sure to enjoy; and it is but a small portion of love that is left for the thing he is deprived of, and consequently his discontent is but little, and cured with the fruition of a more valuable good.

"He that sets his love upon the creature, or any result from it, as honour, wealth, reputation, power, wife, children, friends, cannot possibly avoid discontent or impatience; for they are mutable, uncertain, unsatisfactory goods, subject to casualties; and, according to the measure of his love to them, is the measure of his discontent and impatience in the loss of them, or disappointment in them.

"He that sets his love upon God, the more he loves him, the more he enjoys of him. In other things, the greatest danger of disappointment, and consequently of impatience, is, when he loves

them best; but the more love we bear to God, the more love he returns to us, and communicates his goodness the more freely to us. Therefore, we are certain that we cannot be disappointed, nor, consequently, have any ground of impatience or discontent, in that which is our *unum magnum*, the thing we chiefly value.

"He that sets his entire love on God, yet hath a liberty to issue a subordinate portion of love to other things, as health, peace, opportunities to do good, wife, children, friends; and in these he may be crossed and disappointed. *But the predominant love of God delivers the soul from discontent and impatience*, even under these losses.

1. "Because the soul is still assured of what it most values, the love of God returned to the soul, which compensates and drowns the other loss, and discontent that may arise upon it.

2. "Because the heart is satisfied that these losses come from the hand of him whom he loves, of whose truth, wisdom, love, and goodness, he has assurance, and, therefore, that they will be delivered out in measure, upon most just grounds, and for the most excellent ends. He sends instruction along with his rod, and the soul reads *love* as well in the rod of God as his staff.

3. "Because the love of God, taking up the principal bent and strength of the soul, leaves but a gentle, moderate affection to the things it loseth, and, consequently, a gentle and easy parting with them, or being without them. The great tumult or disorder that is made in the mind by losses, crosses, or discontents, is not so much from the intrinsic value of the things themselves, but from the estimation that is put upon them; were the love to them no more than they deserve, the discontent and impatience in the loss would be very little.

"Our chiefest love, when it is placed upon God, is placed where it should be; and the mind is then in its right frame and temper, and disperseth its love to other things regularly, and orderly, and proportionably to their worth; and thereby the discontent or trouble that ariseth upon their loss or disappointment, is weighed out according to their true value, agreeable to the just measure of reason and prudence. But when our love is out of its place, it becomes immoderate and disorderly; and, consequently, the discontents that arise from the disappointments in things we immoderately love, become immoderate, exorbitant discontents, impatience, and pertubation of mind.

4. "Our love to God brings us to a free resignation of our will to his; for we therefore love him, because we conclude him most wise, most bountiful, most merciful, most just, most perfect; and therefore must, of necessity, conclude that his will is the best will, and fit to be the measure and rule of our's, and not our's of his; and as much as we conclude that no loss or cross befalls us without his will, we do likewise conclude that it is most fit to

be borne: And because he never wills any thing, but upon most wise and just reasons, we conclude, that surely there are such reasons in this dispensation; and we study, and search, and try whether we can spell out those reasons of his."

ON PRAYER.

By Saint Chrysostom.

Prayer is an all-efficient panoply; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm: it is the root, the fountain, and the mother of a thousand thousand blessings.—I speak not of the prayer which is cold and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning, for the skies.

The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled dæmons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt: in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips; but of that which ascends from the recesses of the heart.—Assuredly, there is nothing more potent than prayer: yea, there is nothing comparable to it. A monarch vested in gorgeous habiliments, is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. Consider how august a privilege it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle with their blaze the throne; that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign! Oh! what honour was ever conferred like this! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of life; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer: provided that prayer be breathed with fervency. Could we but pray with fervency; could we pray with a soul resuscitated, a mind awakened, an understanding quickened, then were satan to appear, he would instantaneously fly; were the gates of hell to yawn upon us, they would close again.

Prayer is a haven to the ship-wrecked mariner; an anchor unto them that are sinking in the waves, a staff to the limbs that totter; a mine of jewels to the poor, a security to the rich, a

healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O prayer! O blessed prayer!—Thou art the unwearied conqueror of human woes; the firm foundation of human happiness; the source of ever-during joy; the mother of philosophy! The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us then direct our thoughts to Him that was poor, yet rich; rich because he was poor. Let us overlook the enjoyments of the present, and desire the blessings of the future; for so shall we obtain the blessings both of the present and the future. Oh! may we all obtain them, through the grace and beneficence of Christ our Lord; to whom, with the Father and the Holy Spirit, be ascribed all glory, now and for evermore! Amen.

Religious and Missionary Intelligence.

EXTRACT OF A LETTER FROM REV. D. HUTCHINSON, P. ELDER OF KENNEBEC DISTRICT, MAINE, TO J. SOULE.

"I HAVE just returned from the banks of the St. Croix; and I am certain it will be pleasing to you to hear of the work of the Lord on this District. Our gracious God is pouring out his Spirit upon the people more or less in every circuit, both in the awakening and conversion of sinners, and in the sanctification of believers. The preachers are all in the spirit of the work. We have never known such a universal cry for all the mind that was in Christ, as now prevails among us. From the many visitations of divine grace which we have experienced, the following are selected as the most remarkable. In the Town of Bingham, on Norridgewock circuit, in the course of five weeks, between eighty and ninety souls were happily converted to God. This revival may be considered the more remarkable, as the people of the town were generally unfriendly to the Methodists until the commencement of the work among them.

This blessed revival began in October, in a prayer-meeting attended by Brothers Marsh and Smith, at which about thirty were awakened. From this period the work spread with increasing influence, and the adjacent towns are now participating the happy consequences.

Bristol, after a long drought, has been visited with a gentle shower of grace. On Hamden circuit God is pouring out his Spirit. Industry is budding and blossoming like the rose.

About sixty have been converted on this circuit. Unity has been favored with a visitation of spiritual influence. In the town of Columbia, where the name of a Methodist had long been a disagreeable sound, by the blessing of God on the labours of Brother T. Asbury, some of the principal citizens have been brought from darkness to light, and are now united with us in the fellowship of the gospel.

With wonder and praise I view the work of God spreading in these eastern climes—Pray for your son in the gospel, that I may hold fast the good thing committed to my charge.

Winslow, Jan. 25, 1819. D. HUTCHINSON.

To the Editors of the Methodist Magazine.

Albany, January 20, 1819.

DEAR BRETHREN,

I presume any communication which goes to diffuse religious knowledge, and set forth the glory and success of the Redeemer's kingdom in the world, will not fail to give you real comfort, and also afford new matter of praise to the adorable Saviour.

When in the dispensation of divine providence, I was apointed here from the conference held in May last, in the city of New-York, I do not recollect that I ever took a station with such unfavourable impressions on my own mind; and from certain communications that were industriously, and I have reason to be believe, officiously made, I felt so depressed that I could scarcely command sufficient resolution to go to my appointment. This, however, drove me to my duty with close examination, and fervent prayer; nor did the trials of my mind give way, till I had arrived in the city, and entered upon the duties of my station.

But before I had concluded my first discourse, I obtained an evidence, that it was by the special interference of the Lord, that my lot was cast amongst this truly afflicted people; and I believe I may say with safety, that I have scarcely had a gloomy moment since, as to my mind; and I am inclined to think that the hand of my heavenly Father has been peculiarly extended to my support, that I might be successful in the arduous work which I soon found upon my hands on entering this station. It is well known that we have had a small church in this city for about thirty years; and for nearly as many years, it has almost been proverbial for misfortunes, bickerings, and local prejudices; which have combined with a variety of other causes, to retard, to distract, and sometimes almost to exterminate Methodism from the place: indeed, it may be said, but for the faithful

integrity of a few, and the interposition of divine mercy, we should scarcely have had a name left in Albany. But, to God be all the praise, we begin to see a reverse of times; the cloud is breaking.

I had noticed for a considerable time that our congregation was large and attentive; and several times our prospects were quite flattering, and again our hopes were blasted. My mind was greatly exercised to find out the hindering cause. I at length came to this conclusion, if the Lord should convert souls here, as things are, it would be almost like bringing forth children to the murderer. I spoke to several with whom old difficulties existed, and told them my mind, and that the evil must be removed or ruin must be the consequence. They agreed with me, and we set about a reconciliation; and I am happy to say, we have so far succeeded that I know not of the least remaining discord; and I most devoutly pray that this our state of concord may long continue.

Blessed consequences have followed already. About forty have joined the church, who, with the exception of two or three, have obtained a clear evidence of their acceptance with God; and numbers are enquiring what they must do to be saved.—Our house is large; but in the afternoon and evening we are full, and running over. The best order is preserved, and our meetings are attended with much of the unction from above.—The scene is changed—From a little, cold, forsaken handful, who with reluctance came to the house of God, we now see a multitude crowding in haste to get their seats. In short, our prospect is truly pleasing.

On the 18th instant, I had a visit from brother Thacher, who gave me a most interesting account of the work of the Lord in the city of Schenectady. Last Sabbath he received fourteen at once, and many were enquiring the way to Zion, and asking what they must do to be saved. Some of the members were present, who observed that they had often wished their house had not been built so large; but now they need it larger, as they have not room for all who desire to attend; and they often have the mortification to see people go away, because they cannot get into the house. Brother Thacher says the prospect is truly great and glorious.

Brother Pease, one of our superanuated preachers, was here last Sabbath, and preached once. He says the Lord is working in a very wonderful manner in Alford, about twenty or thirty miles east from Albany. What may we not expect from such intimations of divine goodness?

J. CRAWFORD.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

As this city has been noticed by the Religious Intelligencer for these few years past in consequence of the peculiar visitations it has received from the Lord, it may be satisfactory to the pious readers of your Magazine to be informed that He has again visited it in a peculiar manner. The work of reformation first became visible a week ago last evening after preaching in our church. About a dozen came to the altar to receive the benefit of our prayers, that they might obtain mercy. Since then the altar has been crowded every night till a late hour. The number of recipients is not certainly known, but of the fruit of last week FORTY TWO joined our church yesterday. When the issue shall enable me to do so, and I have more leisure, I will give you a more particular account.

Troy, Jan. 19, 1819. SAMUEL LUCKEY.

DEAR BRETHREN,

FAVOURED with another opportunity I gladly embrace it to send you an account of the success of the revival in our favoured city. Though four sabbaths have passed away since it commenced, in which ONE HUNDRED AND FIVE have been received into our church, in consequence of its still continuing, I am not prepared to give you that detailed account which I hope to be enabled to do hereafter.

It has thus far been confined principally to our church. I understand that two joined the Presbyterians yesterday; but I am informed that the Baptists have not yet received any, though report says that they expect to shortly. It is generally believed that our distinguishing doctrines, which make it inconsistent for men to procrastinate repentance under a pretext that the day of their visitation has not yet come, having long been enforced from our pulpit, have had a blessed influence in the commencement and progress of this work. The fact that many have entered into the spirit of it from a conviction at first that their hearts were every day growing harder, and have eventually come out the most rational and brightest witnesses of a work of grace upon the heart of any with whom I have ever been acquainted, gives additional weight to this opinion.

It is probable that the reformation will abate before long: yet it may not. With thankfulness for what has been done, and fervent prayer that the work may continue, till the earth be filled with the knowledge of God as the waters cover the sea, I subscribe myself,

Yours affectionately,

Troy, Feb. 8, 1819. S. LUCKEY.

Poetry.

THE RENOVATION OF THE CHRYSALIS.

THE helpless, crawling caterpillar trace,
From the first period of his reptile race.
Cloth'd in dishonour, on the leafy spray,
Unseen he wears his silent hours away;
Till satiate grown of all that life supplies,
Self-taught, the voluntary martyr dies.
Deep under earth his darkling course he bends,
And to the tomb, a willing guest, descends;
There long secluded in his lonely cell,
Forgets the sun, and bids the world farewell.
O'er the wide waste the wintry tempests reign,
And driving snows usurp the frozen plain:
In vain the tempest beats, the whirlwind blows,
No storm can violate his grave's repose,
But when revolving months have won their way,
When smile the woods, and when the zephyrs play;
When laughs the vivid world in summer's bloom,
He bursts, and flies triumphant from the tomb.
And while his new-born beauties he displays,
With conscious joy his altered form surveys,
Mark, while he moves amid the sunny beam,
O'er his soft wings the varying lustres gleam:
Launch'd into air, on purple plumes he soars,
Gay nature's face, with wanton glance, explores;
Proud of his various beauties wings his way,
And spoils the fairest flowers, himself more fair than they,
And deems, weak man, the future promise vain,
When worms, can die, and, glorious, rise again!

AN ODE.

OF all that live, and move, and breathe,
Man only rises o'er his birth;
He looks above, around, beneath,
At once the heir of heaven and earth;
Force, cunning, speed, which Nature gave
The various tribes throughout her plan,
Life to enjoy, from death to save,
These are the lower powers of *Man*.

From strength to strength he travels on,
He leaves the ling'ring brute behind;
And when a few short years are gone
He soars—a disembodied mind,
Beyond the grave, with hope sublime,
Destin'd a nobler course to run,
In *his* career the end of time,
Is but *eternity* begun!

What guides him in his high pursuit,
Opens, illumines, cheers his way,
Discerns th' immortal from the brute,
God's image from the mould of clay?
'Tis *Knowledge*—knowledge to the soul
Is power, and liberty, and peace;
And while celestial ages roll,
The joys of knowledge shall increase.

Hail to the glorious plan! that spread
This light with universal beams,
And through the human desert led
Truth's living, pure, perpetual streams.
Behold a new Creation rise,
New Spirit breathed into the clod,
Where'er the voice of *Wisdom* cries,
"*Man know thyself, and fear thy God.*"

REFLECTION.

PLEAS'D with the transient joys of life;
(The scenes of folly and of strife)
Man winds a devious maze;
Blind to futurity he tries
To gain the treasures of the skies,
In sin's unhallow'd ways.

He seeks for sweets, where nought is found
But thistles on a barren ground.
Unpleasing to the sight:
And grasps in fancy at the rose,
But finds its thorns avenging foes,
And mourns his hapless plight.

Is there no refuge then? No port
Where balmy zephyrs gently sport
Around the ambient deep?
Is life unfurnish'd with a calm?
Has Heaven sent down no lenient balm
To soothe our woes to sleep?

Yes! Jesus came, a man of grief,
To bring ungrateful souls relief
He suffer'd and he bled?
Haste, sinner, haste, no longer stay,
Wash all thy crimson spots away,
And fly where Jesus fled.

Fly where, in realms of bliss supreme,
No more dull life's delusive dream
Obscures the mental sight:
Where death no longer can destroy,
But souls a Paradise enjoy,
Of infinite delight.

THE

METHODIST MAGAZINE.

FOR APRIL, 1819.

Divinity.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Concluded from page 89.)

194. LET us go back to the first Christians of the Gentile world. They turned from dumb idols to serve the living and the true God. They made a simple and entire transition from a state as bad, if not worse, than that of entire ignorance, to the Christianity of the New-Testament. Their previous conceptions, instead of helping them, behoved to be utterly abandoned; nor was there that intermediate step which so many of us think to be necessary, and which we dignify with the name of the rational theology of nature. In these days, this rational theology was unheard of; nor have we the slightest reason to believe that they were ever initiated into its doctrines, before they were looked upon as fit to be taught the peculiarities of the gospel. They were translated at once from the absurdities of Paganism to that Christianity which has come down to us, in the records of evangelical history, and the epistles which their teachers addressed to them. They saw the miracles; they acquiesced in them, as satisfying credentials of an inspired teacher; they took the whole of their religion from his mouth; their faith came by hearing, and hearing by the words of a divine messenger. This was their process, and it ought to be ours. We do not see the miracles, but we see their reality through the medium of that clear and unsuspicious testimony which has been handed down to us. We should admit them as the credentials of an embassy from God. We should take the whole of our religion from the records of this embassy; and, renouncing the idolatry of our own self-formed conceptions, we should repair to that word, which was spoken to them that heard it, and transmitted to us

by the instrumentality of written language. The question with them was, What hearest thou? The question with us is, What readest thou? They had their idols, and they turned away from them. We have our fancies, and we contend, that, in the face of an authoritative revelation from heaven, it is as glaring idolatry in us to adhere to these, as it would be were they spread out upon canvass, or chiseled into material form by the hands of a statuary.

195. In the popular religions of antiquity, we see scarcely the vestige of a resemblance to that academical theism which is delivered in our schools, and figures away in the speculations of our moralists. The process of conversion among the first Christians was a very simple one. It consisted of an utter abandonment of their heathenism, and an entire submission to those new truths which came to them through the revelation of the gospel, and through it only. It was the pure theology of Christ and of his Apostles. That theology which struts in fancied demonstration from a professor's chair, formed no part of it. They listened as if they had all to learn; we listen as if it was our office to judge, and to give the message of God its due place and subordination among the principles which we had previously established. Now these principles were uttetly unknown at the first publication of Christianity. The Galatians, and Corinthians, and Thessalonians, and Philippians, had no conception of them. And yet, will any man say, that either Paul himself, or those who lived under his immediate tuition, had not enough to make them accomplished Christians, or that they fell short of our enlightened selves, in the wisdom which prepares for eternity, because they wanted our rational theology as a stepping-stone to that knowledge which came, in pure and immediate revelation, from the Son of God? The gospel was enough for them, and it should be enough for us also. Every natural or assumed principle which offers to abridge its supremacy, or even so much as to share with it in authority and direction should be instantly discarded. Every opinion in religion should be reduced to the question of—what readest thou? and the Bible be acquiesced in, and submitted to, as the alone directory of our faith, where we can get the whole will of God for the salvation of men.

196. But is not this an enlightened age; and, since the days of the gospel, has not the wisdom of two thousand years accumulated upon the present generation? has not science been enriched by discovery? and is not theology one of the sciences? Are the men of this advanced period to be restrained from the high exercise of their powers? and, because the men of a remote and barbarous antiquity lisped and drivelled in the infancy of their acquirements, is that any reason why we should be

restricted, like so many school-boys, to the lesson that is set before us? It is all true that this is a very enlightened age, but on what field has it acquired so flattering a distinction? On the field of experiment. The human mind owes all its progress to the confinement of its efforts within the safe and certain limits of observation, and to the severe restraint which it has imposed upon its speculative tendencies. Go beyond these limits, and the human mind has not advanced a single inch by its own independent exercises. All the philosophy which has been reared by the labour of successive ages, is the philosophy of facts reduced to general laws, or brought under a general description from observed points of resemblance. A proud and a wonderful fabric we do allow; but we throw away the very instrument by which it was built the moment that we cease to observe, and begin to theorize and excogitate. Tell us a single discovery, which has thrown a particle of light on the details of the divine administration. Tell us a single truth in the whole field of experimental science, which can bring us to the moral government of the Almighty by any other road than his own revelation. Astronomy has taken millions of suns and of systems within its ample domain; but the ways of God to man stand at a distance as inaccessible as ever. Nor has it shed so much as a glimmering over the councils of that mighty and invisible Being, who sits in high authority over all worlds. The boasted discoveries of modern science are all confined to that field, within which the sense of man can expatiate. The moment we go beyond this field they cease to be discoveries, and are the mere speculations of the fancy. The discoveries of modern science have, in fact, imparted a new energy to the sentiment in question. They all serve to exalt the Deity, but they do not contribute a single iota to the explanation of his purposes. They make him greater, but they do not make him more comprehensible. He is more shrouded in mystery than ever. It is not himself whom we see, it is his workmanship; and every new addition to its grandeur or to its variety, which philosophy opens to our contemplation, throws our understanding at a greater distance than before, from the mind and conception of the Sublime Architect. Instead of the God of a single world, we now see him presiding in all the majesty of his high attributes, over a mighty range of innumerable systems. To our little eye he is wrapt in more awful mysteriousness, and every new glimpse which astronomy gives us of the universe justifies, to the apprehension of our mind, that impassable barrier which stands between the counsels of its Sovereign, and those fugitive beings who strut their evanescent hour in the humblest of its mansions. If this invisible Being would only break that mysterious silence in which he has wrapt himself, we feel that a sin-

gle word from his mouth would be worth a world of darkling speculations. Every new triumph which the mind of man achieves in the field of discovery, binds us more firmly to our Bible; and by the very proportion in which philosophy multiplies the wonders of God, do we prize that book, in which the evidence of history has stamped the character of his authentic communication.

197. The course of the moon in the heavens has exercised astronomers for a long series of ages, and now that they are able to assign all the irregularities of its periods, it may be counted one of the most signal triumphs of modern science. The question lay within the limits of the field of observation. It was accessible to measurement, and, upon the sure principles of calculation, men of science have brought forward the confident solution of a problem, the most difficult and trying that ever was submitted to the human intellect. But let it never be forgotten, that those very maxims of philosophy which guided them so surely and so triumphantly within the field of observation, also restrained them from stepping beyond it, and though none were more confident than they, whenever they had evidence and experiment to enlighten them, yet none were more scrupulous in abstaining to pronounce upon any subject, where evidence and experiment were wanting. Let us suppose that one of their number, flushed with the triumph of success, passed on from the work of calculating the periods of the moon, to theorise upon its chemical constitution; the former question lies within the field of observation, the other is most thoroughly beyond it; and there is not a man, whose mind is disciplined to the rigour and sobriety of modern science, that would not look upon the theory with the same contempt, as if it were the dream of a poet, or the amusement of a schoolboy. We have heard much of the moon, and of the volcanoes which blaze upon its surface. Let us have incontestible evidence, that a falling stone proceeds from the eruption of one of these volcanoes, and the chemistry of the moon will receive more illustration from the analysis of that stone, than from all the speculations of all the theorists. It brings the question in part within the limits of observation. It soon becomes a fair subject for the exercise of the true philosophy. The eye can now see, and the hand can now handle it; and the information furnished by the laborious drudgery of experimental men, will be received as a truer document, than the theory of any philosopher, however ingenious, or however splendid.

198. At the hazard of being counted whimsical, we bring forward the above as a competent illustration of the principle which we are attempting to establish. We do all homage to modern science, nor do we dispute the loftiness of its preten-

sions. But we maintain, that however brilliant its career in those tracts of philosophy, where it has the light of observation to conduct it, the philosophy of all that lies without the field of observation is as obscure and inaccessible as ever. We maintain, that to pass from the motions of the moon to an unauthorised speculation upon the chemistry of its materials, is a presumption disowned by philosophy. We ought to feel, that it would be a still more glaring transgression of all its maxims, to pass from the brightest discovery in the catalogue, to the ways of that mysterious Being, whom no eye hath seen, and whose mind is capacious as infinity. The splendour and the magnitude of what we do know, can never authorise us to pronounce upon what we do not know; nor can we conceive a transition more ardent or more insurmountable, than to pass from the truths of natural science to a speculation on the details of God's administration, or the economy of his moral government. We hear much of revelations from heaven. Let any one of these bear the evidence of an actual communication from God himself, and all the reasonings of all the theologians must vanish, and give place to the substance of this communication. Instead of theorising upon the nature and properties of that divine light which irradiates the throne of God, and exists at so immeasurable a distance from our faculties, let us point our eyes to that emanation, which has actually come down to us. Instead of theorising upon the councils of the divine mind, let us go to that volume which lighted upon our world nearly two thousand years ago, and which bears the most authentic evidence, that it is the depository of part of these councils. Let us apply the proper instrument to this examination. Let us never conceive it to be a work of speculation or fancy. It is a pure work of grammatical analysis. It is an unmixed question of language. The commentator who opens this book with the one hand, and carries his system in the other, has nothing to do with it. We admit of no other instrument than the vocabulary and the lexicon. The man whom we look to is the scripture critic, who can appeal to his authorities for the import and significancy of phrases, and whatever be the strict result of his patient and profound philology, we submit to it. We call upon every enlightened disciple of Lord Bacon to approve the steps of this process, and to acknowledge, that the same habits of philosophising to which science is indebted for all her elevation in those latter days, will lead us to cast down all our lofty imaginations, and bring every thought into the captivity of the obedience of Christ.

199. But something more remains to be done. The mind may have discernment enough to acquesce in the speculative justness of a principle; but it may not have vigour or consistency enough to put it into execution. Lord Bacon pointed out

the method of true philosophising; yet, in practice, he abandoned it, and his own physical investigations may be ranked among the most effectual specimens of that rash and unfounded theorising, which his own principles have banished from the schools of philosophy. Sir Isaac Newton completed in his own person the character of the true philosopher. He not only saw the general principle but he obeyed it. He both betook himself to the drudgery of observation, and he endured the pain which every mind must suffer in the act of renouncing its old habits of conception. We call upon our readers to have manhood and philosophy enough to make a similar sacrifice. It is not enough, that the Bible be acknowledged as the only authentic source of information respecting the details of that moral economy, which the Supreme Being has instituted for the government of the intelligent beings who occupy this globe. Its authenticity must be something more than acknowledged. It must be felt, and, in act and obedience, submitted to. Let us put them to the test. "Verily I say unto you," says our Saviour, "unless a man shall be born again, he shall not enter into the kingdom of God." "By grace ye are saved through faith, and that not of yourselves, it is the gift of God." "Justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood." We need not multiply quotations; but if there be any repugnance to the obvious truths which we have announced to the reader in the language of the Bible, his mind is not yet tutored to the philosophy of the subject. It may be in the way, but the final result is not yet arrived at. It is still a slave to the elegance or the plausibility of its old speculations; and though it admits the principle, that every previous opinion must give way to the supreme authority of an actual communication from God, it wants consistency and hardihood to carry the principle into accomplishment.

Biography.

LIFE OF THE REV C. F. SWARTZ, MISSIONARY TO THE EAST-INDIES.

(Continued from page 97.)

The East-India Company directed the government of Madras to pay 100*l.* annually toward the support of each Provincial English School, and the same sum to every other which might be established. The government inquired of Mr. Swartz in

what manner he purposed to apply these annual grants. He conferred, in consequence, with the vestry, and sent their minutes to Government, which were highly approved. His assistants, Mr. Pohle and Mr. Kolhoff, were proposed by him as superintendants. This suggestion was made by him, not because he intended to withdraw himself, but in consideration of his own advanced age, and with the benevolent view of rendering the circumstances of his brethren more comfortable.

Of these Provincial English Schools, the present Dean of Westminster thus speaks in his address to the Rev. Mr. Jœnicke, on his departure for India. "The school for teaching the English language, which Mr. Swartz has recommended to the Society, as a plan of useful tendency, and which he has already begun to establish with the concurrence of the native princes, presents a prospect of better hopes, and increasing means for the extension of the gospel.

"Some doubt has been entertained, how far, as Christians, we are authorised to adopt a system which, though mediate, is not the immediate method of dispensing Christian knowledge. This is no time for discussing that question: but if the thing is done, and the natives understand it, as an institution for teaching the language only, never break their confidence by seeking for converts here. Our religion is not to be advanced insidiously, but proposed boldly, and the first moral principle of religion is good faith."

These Provincial Schools, as well as the English and Malabar Schools were attended with the happiest effects. The Provincial School, at Tanjore, in particular, was much frequented by children of the first families; and the improvement made by the scholars was very observable. These different seminaries furnished young men who were employed at Madras as writers, with handsome salaries; and others who obtain considerable employments.

The following letter was written in this year, to a gentleman whom Mr. Swartz was anxious to win over to the habits of a Christian life. It discovers, at once, the delicacy and the faithfulness of a Christian counsellor.

"Dear Sir— *Tanjore, Sept.* 28, 1785.

"I am happy to hear that you will not come by yourself; you know the consequences attending a batchelor's life.

"But, being now in a lawful state instituted by God himself, take care lest that state prove a snare. In itself it is lawful, and ordained by God for wise reasons. But you know that Adam resembled his Maker before he entered into that state. The husband must be filled with knowledge, wisdom, holiness, and all other divine graces: then will he be able to govern his family

wisely to the glory of God. In such a gay place as Madras, where daily dissipations run away with all time and strength, it is doubly necessary to be upon your guard. Never forget to keep up family prayer in your house; make it a house of God, and it will be a house distinguished by divine blessings.

"At present, people read all sorts of novels, and other trash; if you wish to be happy, and to act wisely, I entreat you READ YOUR BIBLE with your consort. You will soon find the greatest advantage originating from it.

"Make my best respects to Mrs.———, and tell her that I heartily wish she may be like Sarah, Abraham's wife; like Hannah, Samuel's mother; and like those excellent females, who were not ashamed to follow Jesus even when he was crucified. My best wishes attend you and your family—being,

"Dear Sir, your most obedient humble servant,

"C. F. SWARTZ."

January 23, 1787, was one of the most solemn days ever celebrated at Tranquebar. On that day the senior of the Danish mission, the Rev. John Balthasar Kolhoff, observed his jubilee; and had the inexpressible satisfaction of seeing his eldest son ordained in the Mission Church, to be assistant to Mr. Swartz. The several Missionaries, both English and Danish, proposed to the candidate questions in divinity, which he answered to their great satisfaction, proving how well he had employed his youthful years under the tuition of Mr. Swartz, who had undertaken the care of him from his eighth year. The Danish Governor, and all the European families of the settlement, together with a great number of Malabar Christians and heathens, attended the service, and a general awe was conspicuous, particularly during the ordination sermon, preached by Mr. Swartz, from 2 Tim. ii. 1, *Thou, therefore, my son, be strong in the grace that is in Christ Jesus.* After the ordination, the young missionary entered the pulpit, and preached a Malabar sermon with such graceful ease, that it delighted every one who understood it.

Mr. Swartz speaks very feelingly of this event in the following letter; which bears testimony, also, to the high estimation in which he was held by the native princes.

"MY DEAR FRIENDS, *Tanjore, March* 31, 1787.

"As Mr. Kolhoff writes to you, I embrace the opportunity of adding a few lines. At his ordination, which was Jan. 23d, the sight of the young man and his aged father sitting near the altar, melted down my heart, so that I could not refrain from shedding tears. I know how you love my young friend, and he has reason to look upon you as a sort of parents. He

has now his course to run. May the Spirit of God be his guide and comforter. According to the course of nature, I shall soon leave him and the world. May a gracious God lead me so that I may not be afraid of passing through the valley of death.

"You must have heard that the Rajah of Tanjore adopted a son when I was at Tranquebar. I returned the 26th of January. The 29th the Rajah called for me in the afternoon. He shewed me his newly adopted son, saying, 'This is not my, but your, son. Into your hands and care I deliver the child.'

"I replied, 'You know, Sir, my willingness to serve you according to my scanty ability. But this your last wish and desire is above my power. You have adopted a child of nine years. You know there are parties in your palace. I may see the child perhaps, once or twice in a month. What good can this do to the child? I am afraid that the life of the child will be in danger, and your country brought into a state of confusion. You must fall upon some other method.'

"He said, 'What method do you mean?' I answered, 'you have a brother: deliver the child to him. Charge him to become his father, to bring him up. And when the child is grown up, let your brother do to the child what a father would do in such a case. By this means, you save the child's life, and preserve your country in a state of tranquillity.' The Rajah said he would consider all, so I left him. The Rajah called that evening for his mother first, and proposed the case. As she approved of the advice, his brother was called. The child was desired to call the Rajah's brother his father. The next morning Mr. Huddlestone, and the Colonel, and I myself were called. The Rajah's brother and the child were sitting under a pavilion. The Rajah spoke after the following manner: 'I have followed the advice given me by Padre Swartz. I appoint my brother as father to the child. He is to govern the country; but when the child is grown up, he is to act as father to the child. I hope the Honourable Company will confirm this my last will. You, gentlemen are witnesses to what I have said.'

"May you both be kings and priests before God.

"I am, dear friends, your's, &c. C. F. Swartz."

We add to the information contained in this letter, that when Mr. Huddlestone promised to send a faithful account to Government, the Rajah said, "This your assurance comforts me in my last hours."

Ameer Sing, the brother thus appointed by the Rajah, "promiseth," said Mr. Swartz, "to be a father to the country, to alleviate their burdens, and to inspect the country, without leaving the whole administration to his servants.—He hopes to be confirmed, by the Governor-General, according to the last

will of his brother.—If so, certainly *he will not hinder the progress of the Christian Religion*, but, at least externally, '*further it.*"

In compliance with the promise of his deceased brother to Mr. Swartz, Ameer Sing delivered to him a written document, sealed by himself and his chief ministers, in which he made an appropriation for ever of a village of the yearly income of about five hundred pagodas, for the school, and more especially for the orphans. Mr. Swartz purposed to give it to the government of Tranquebar, on condition that five hundred pagodas annually should be paid to the school.

In this year, 1787, Mr. Swartz observes, respecting the garrison at Tanjore, "with much pleasure, that the soldiers not only attended Divine Service on Sundays, but also the working-day evening lectures, which were frequented by great numbers, and encouraged by the officers, who all confessed, that corporal punishments had ceased, from the time that the regiment began to relish religious instructions."

Sir Archibald Campbell, being appointed Governor of Madras, arrived at a time of great distress, and both himself and his lady became blessings to the country. Mr. Swartz expresses his obligation to them in very strong terms.

"The Tanjore country (says he) appeared to be in a melancholy situation. The inhabitants felt and resented oppression so as to emigrate. Whole towns and villages were left quite empty. In the months of June and July, the country was blessed, as usual, with fresh water: the rivers were full, but there were few inhabitants to turn it to their advantage. Sir Archibald, fearing that this emigration might cause a famine, ordered a committee of four persons to inspect the management of the country; of which I was desired to be a member. The Rajah, in his present state of infirmity, being unable to bear much fatigue, desired me to assure the inhabitants, in his name, of justice and equity. I did so: the inhabitants believed the promise given them, and 7,000 came in at once; others followed; and though the best season for cultivating the ground was elapsed, the poor people, anticipating better days, exerted themselves to such a degree, that the harvest of this year seems to become more plenteous than that of the preceding one.

"In these transactions I had the best opportunity to converse with the first inhabitants about their everlasting welfare. Many begin to be convinced of the folly of idolatry; and as we have a prospect of seeing this country better, that is, with more justice, managed, it is to be hoped, that it will have a good effect upon the people. As Sir Archibald Campbell shewed the kindness of a father to this country, so Lady Campbell has acted the part of a mother to the poor female orphans. She has formed a

plan, and begun to execute it, for educating poor daughters of soldiers, who hitherto have been miserably neglected; or, if they were educated in private schools, they were, however, left without protection, and consequently often fell into the hands of destroyers. Lady Campbell's plan has the sanction and protection of government. A subscription has been set on foot, and more than 14,000 pagodas are already collected. The nabob has given a very spacious house, which he bought for 8,000 pagodas, for that purpose. Twelve ladies form the Vestry, and each of them is to inspect a month. Lady Campbell hopes that a similar institution, for the education of boys, particularly soldiers' sons, will soon be made. She is, however, of opinion, that gentlemen will soon find proper means of having their children educated here, without being obliged to send them to Europe.

"Though this account is but short and imperfect, yet I am confident it will be highly pleasing to the Society. The plan has often been made, but never put into execution till now. Every one, who takes a delight in the welfare of his fellow-creatures, will praise God for the humane disposition he has put into the heart of Lady Campbell. This is a most comfortable sign, and an evidence that God still intends to dwell among us. When the orphans are collected, and things are put into some order, I hope, as her Ladyship has invited me to be an eye-witness, I shall then be able to transmit to you a fuller account of this matter.

"As to the Provincial schools, which were to be erected according to Mr. Sullivan's plan, in the principal places of the provinces, I heartily wish they may be established. One such school is kept in Ramanadaburam, and is carried on with tolerable success: but as to the establishment of others, the external circumstances of the district do not seem favourable. The petty lords of districts feel too much oppression, which, it is to be hoped, will be removed, and then those institutions will be admitted without impediment. They would facilitate the connexion between the Europeans and natives, and would open a door to the Missionaries, who visited them, to converse freely with the principal people of the country; by which means, divine knowledge might be conveyed to the natives in the easiest manner. It would not be expedient to appoint the Missionaries teachers in such schools, for by that regulation they would be too much hindered in their proper office of conversing with and instructing the natives, and of training up young people for these schools; and the same plan is here pursued, where ten European children and four natives learn English."

It having been sometimes objected, that few of the heathen, except those of the lower castes, were ever converted to the Christian faith, Mr. Swartz writes from Tritchinapoly:—

"Both at Tranquebar and here, are nearly an equal number of the higher and the lower. Here, the men and women of the higher caste sit on one side, and on the other those of the lower. I have carefully avoided all coercive measures, and thus have met with fewer difficulties. Even at the administration of the sacrament, sometimes one or other of the lower caste has first approached to receive, and it has not been taken much notice of. If you were to visit our church on a Sunday, you would with surprise observe the clean appearance of those of the lower caste, so that one might often take them for the higher. One particular which renders those of the lower caste so contemptible, is their feeding upon dead cattle. I have always expressed the utmost abhorrence of such a custom, and declared that I would suffer no such practice; and, accordingly, I hardly know any instance thereof here. The country priests and catechists are of the higher caste. The Catechist Gabriel, indeed, is of the lower; but he speaks freely to people of the higher, as he takes care to keep himself very clean in his dress; but in the country, such conversation is not so easy. A month ago, when I was at Timpalating, in the house of a heathen of the higher caste, the Parriar-Catechist came to me. I called to him, 'Stop, I will come to you; the Suttirer,' (that is the people of the higher caste,) 'have not yet learned to be humble; they are proud sinners yet: we must bear with them! This they were not willing to admit of, and accordingly shewed great kindness to the Catechist. In another place in the house of a heathen, many people assembled, whom I catechised and prayed with, and we even had divine service there on Sunday. The owner of the house sat near, and paid attention. We preach to high and low, 'Christ Jesus, made of God unto us wisdom, and righteousness, and sanctification and redemption,' 1 Cor. i. 30.

"My Dear Friends, *Tanjore, July*, 1788.

"I am just come home from taking my farewell of Mrs. ——. In human probability, I have seen her for the last time in this world. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more! As there is sin in this world, there is, of course, and must be sorrow: nor have we any reason to complain, since sorrow, if well managed, will produce excellent effects. Few men, unacquainted with grief, have come to a lively knowledge of themselves and their corruptions; and if so, how could they in earnest apply to Jesus Christ the Redeemer, hungering and thirsting after his righteousness? How could they fervently pray for pardon, or for the grace of the Holy Spirit? In short, I believe every real Christian will confess with David, 'Before I was afflicted, I went astray; but now have I kept thy word.' If then

sorrow and affliction are our medicines, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our good. On these, and such like meditations, you, jointly with Mrs. ——, will dwell, and comfort yourselves with the prospects of a better world. They are frequently my thoughts, particularly as I am so near my end. I am not sick; I go through the course of my duties; but, when alone, I groan a little, but I hope without murmuring. The 17th of this month I finish my 38th year of pilgrimage in this country, as I arrived July 17, 1750."

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"The heathens observing, (says Mr. Swartz, in 1793,) that many of their relations wished to embrace Christianity and that such as were baptized refused to join in their plundering expeditions, assembled and formed an encampment, threatening to extirpate Christianity. Now all looked dismal. Many of the Christians were encouraged by their relations, who were heathens, to form an opposite camp. But I exhorted the Christians to make use of other weapons, viz. prayer, humility, and patience; telling them in strong terms, that if they became aggressors, I should disown them. This disturbance lasted four months, and became very serious, as the malcontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, (for they had mischievous guides,) sent Catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavours, so beneficial to them, had not merited such treatment. At last, finding no opposition from the Christians, and not being willing to be looked upon as the aggressors, all went to their homes and work, ploughing and sowing with double diligence. My heart rejoiced at the kind over-ruling Providence. Surely he is a God that heareth prayer."

In the year 1793, when the bill was depending for the last renewal of the Company's Charter, certain clauses were proposed in favour of Free Schools and Christian Missionaries. In the Courier of Friday, May 24th of that year the following paragraph was inserted:

"Mr. Montgomery Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, Missionaries have made proselytes of the Parriars, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point: He had been preaching for many hours to this cast of proselytes, on the heinousness of theft, and, in the heat

of his discourse, had taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives did the doctrine of the Missionaries operate: men of high cast would spurn at the idea of changing the religion of their ancestors."

(To be continued.)

Scripture Illustrated.

CHRIST IS GOD.

Numerous are the evidences which the Holy Scriptures afford of the divinity of Him who is the gracious Author, the beloved object, and Almighty Finisher of the Christian's faith. It has been repeatedly shewn that such *names* are there given to Christ, as it were blasphemy to apply to any being who is not God,—that *works* are said to have been wrought by him, which no power but that of the Almighty could perform,—that *attributes* are ascribed to Jesus, which an infinite God is alone capable of possessing,—and that *worship* is paid to him, such as cannot be given, without the grossest idolatry, to any but Him who inhabiteth eternity. By arguments drawn from these and other sources, the important truth that 'Christ is God,' has been established beyond reasonable doubt. It is perhaps owing to the fulness of this evidence, that some additional proofs which have been brought forward in our day are little regarded; but in this neglect, do we act with prudence? Is that a wise commander who looks with indifference on one soldier, because he has ten thousand others?

The additional proofs alluded to, have been furnished by Mr. Granville Sharp, who, not confining his exertions to the loosing of the iron fetters of African Slavery, has taken no small pains to break the bands of Jewish and Socinian infidelity, and to confirm the divine character of him, whose errand was to proclaim liberty to the captive. This venerable man has demonstrated, that (in Eph. v. 5; Titus ii. 13; and 2 Pet. i. 1) the Person called God is Jesus Christ; for he has observed it to be an invariable rule in the Greek language that when *kai* (και) connects two or more attributive nouns, i. e. nouns significative of character, relation, or dignity in the singular number, and the article *ho* (ὁ) in any of its cases, is inserted before the *first only* of such nouns then they *are all of them* assured of the *same* person or thing.*

* *Vide* Doctrines of the Greek Article by Dr. Middleton, p. 80, note.

This rule, when examined in its application to such instances of the *form of expression* to which it relates, as occur in the New-Testament, is found to be uniformly correct:—the *principle* of the rule has been elucidated by Dr. Middleton;* and his search into the works of *profane* authors has fully confirmed its truth. These authorities are abundantly sufficient to justify us in translating the passages which have been mentioned, in the following manner;—Eph. v. 5. 'For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom *of him* (*who is*) *Christ and God.* Titus ii. 13. 'Looking for that blessed hope and glorious appearing *of him*, (*who is*) *our great God and Saviour* (*even*) *Jesus Christ.*' 2 Pet. i. 1. 'To them that have obtained like precious faith with us, through the righteousness *of him* (*who is*) *our God and Saviour* (*even*) *Jesus Chrsst.*

That this interpretation may be established beyond the possibility of mistake, it will be proper to consult the writings of the ancient Greek Christians; for although they differed from each other, and from the New-Testament, in some of the doctrines which they professed, yet, if the rule given by Mr. Sharp is correct, it will of course follow, that they were unanimous in the testimony; that the *form of expression*, to which the rule applies, is used only where a single person or thing is the object of description; because the rule merely informs us what was the invariable usage of their *native tongue.*

The task of examining these writings, Mr. Wordsworth, has performed. The result will be best learned by extracting the substance of a few passages occurring in his 'Letters to Mr. Sharp.'

We have the consolation to find that *no other interpretation* than yours (Mr. Sharp's) was ever heard in all the 'Greek churches, p. 26. I am persuaded that I have observed more than a *thousand* instances of the form *ho Christis kai Theos*, Eph. v. 5; (i. e. him (who is) Christ and God;) some *hundreds* of instances of *ho megas Theos kai soter*, Titus ii. 13; (i. e. him (who is) our great God and Saviour;) and not fewer than *several thousands* of the form *ho Theos kai soter*, 2 Peter i. 1; i. e. him (who is God and Saviour;) while *not even in a single case* where the sense could be determined, have I seen *any of them* used when the writer is speaking of more than one person.' The testimony of many of these writers is so decisive, that it could not have been more explicit had it been forged for the purpose of establishing the truth of Mr. Sharp's rule. Thus, Theodoret, citing Titus ii. 13, says 'He,' the Apostle, 'hath called the same person the Saviour, and the great God, and Jesus Christ.

* Doctrines of the Greek Article, p. 79.

Christ then *is God.* Important doctrine! because, if there were no more grace for the convinced sinner that can be treasured up in mere man, he might rejoice to have his portion under rocks and mountains.* To tell such a one that Jesus *is not* God, is to tell him that there is no blood of sufficient value to atone for his sins: that no righteousness can be found to justify his soul: it is to bind him in everlasting chains of darkness till the judgment-day, and to make him anticipate the bitter pains of eternal death.

Christ is God. Blessed truth! then all which he hath done and suffered, is of infinite value: a basis more immoveable than that which supports the lofty mountain, presents itself as the foundation of the Christians hope.

'Here is firm footing—here is solid Rock.'

The fountain which is opened, and pours forth streams of mercy, is exhaustless as the nature of the most High.

The Attributes of God Displayed.

ON SPRING.

Thou renewest the face of the earth, Psalm civ. 30.

In this Psalm David celebrates in lofty strains, the perfections of God, as displayed in the surrounding works of nature.—Amongst the beautiful passages with which this piece of devotional composition abounds, must be reckoned the expressive exclamation, "Thou renewest the face of the earth." This pointed address to the Almighty, has been much admired by sacred critics; and Milton is supposed to have taken from this psalm a very sublime address, which he hath put into the mouth of our first parent. Of the Psalmist's exclamation, "Thou renewest the face of the earth," we are powerfully reminded at this pleasing season of the year. It intimates that we should notice this renewal of the earth, and it teaches us to ascribe it to the influence and energy of God. There are persons however, who pay but little attention to the "wondrous works of God." Day after day, night after night, season after season, and year after year, roll over their heads, and leave on their hearts but very slender impressions. It must indeed be confessed, that the objects of nature becoming familiar to us, lose, in our estimation, much of

*Owen on Divine Communion.

their beauty, and are consequently the less capable of raising in our minds vivid emotions. The eye is insensibly accustomed to the glaring light of day, and is also habituated to the sable darkness, in which night wraps up the objects of creation. The brilliancy of the sun, the paler lustre of the moon, the stability of the earth, and other phenomena equally striking, are not noticed as they deserve. The creation of the world was a marvellous display of divine power. But of this we are not such competent judges, as we are of the renewal of "the face of the earth." The creation of the world we never saw. Never did our eyes behold the chaotic mass, in which, for some time after its being created, the elements lay confused together; and out of which arose this fair, this beautiful system of nature. Whereas, on the contrary, the renewing of the face of the earth annually occurs, and is annually witnessed by the children of men. We see, feel, and lament the rude defacing hand of winter,

"Who, with his cheerless breath, shakes off the leafy honours of the grove."

But do we not also, on the return of spring, see, feel, and rejoice in the renovation of all things? Yea, we cannot but exult to see creation revivified throughout her wide domains. All such scenes should be noticed, remembered and improved. They are worthy of our admiration, our gratitude, and praise. This important revolution in nature, the royal penman ascribes to the influence and energy of God; "Thou renewest the face of the earth." That there is a God, is a primary truth acknowledged by the wise and good in all ages, and nations of the world. To this supreme Being the creation of all things is attributed, and, beyond a doubt, the yearly restoration of universal nature springs from the same benevolent source. I will hear, saith the Lord, (by the prophet Hosea;) "I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." What a beautiful transition, from one object to another, beginning with the operation of God, and ending with the use and service of man. But why has the Lord Jehovah thus appointed the renewal of the face of the earth? I. To remind us that he is its Creator and Preserver. We are prone to forget the all-pervading presence of the Deity. The sons of men do not sufficiently advert to the influence of God. This renovation of nature should raise forcible emotions on the mind, and cause suitable expressions to drop from the tongue; such as, "These are thy glorious works, Parent of good! O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches." Let it ever be confessed, that even the opening of the vernal blossom

is an act of omnipotent power. II. God, by annually renewing the face of the earth, imparts to man a greater portion of pleasure and happiness. It remains with him to determine the degree of felicity to be enjoyed. The crawling insect is happy in its sphere. The tender bird, with its elegant plumage and warbling notes, rejoices in its existence. The strong quadruped, with its firm and hardy limbs, triumphs in the might of its strength: yea, from the almost invisible mite, up to the enormous elephant; from the shrimp, up to the whale; each class, or tribe, has a portion of pleasure, and that assigned by the greatest and best of beings. If this is the case with the minor links in the chain of existence, what shall we say with relation to man, the favourite of heaven's immortal King? Man stands at the summit of this lower world; he possesses exalted faculties, and to him are opened innumerable sources of enjoyment. Amongst the rest is the renewal of the face of the earth. It pleases with its novelty, and its rich variety administers to our gratification. The return of spring forms an animated contrast to the ravages of winter. How very interesting is the following sight:

> "Already now the snow-drop dares appear,
> The first pale blossom of th' unripen'd year;
> It's name and hue the scentless plant retains,
> And winter lingers in its icy veins."

Thus God, by renewing the face of the earth, intended to give the children of men a larger portion of pleasure and happiness. How elegantly picturesque are the following passages; "He sendeth the springs into the vallies, he watereth the hills from his chambers; he causeth grass to grow for the cattle, and green herb for the service of man. He maketh the earth soft with showers, he blesseth the springing thereof. He crowneth the year with his goodness, and his paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The desert rejoices, and buds and blossoms like the rose;" and all this variegated scenery is exhibited for the augmentation of the happiness of man. But,

III. The renewing of the face of the earth, is a very fine emblem of the resurrection of our bodies from the dust of the grave. This grand doctrine is clearly revealed in the gospel of Jesus Christ, but in the renewal of the face of the earth, we have a striking analogy. The great and glorious Being, who renews inanimate nature, can, and will in due time, restore the human frame, and invest it with its primeval honours. This doctrine cheers our hearts, confirms our faith, and directs our view to that auspicious morn, when this mortal, which is hastening to the tomb, shall "put on immortality; and this corruptible," which

is verging to decay, shall "put on incorruption." The pious christian, and the enraptured saint, are not exempt from the dominion of the grave; and their ashes must mingle with their kindred dust. But Jesus is "the resurrection and the life." With thankfulness we should receive the interesting intelligence, and hail the joyful period; when beauty shall spring out of ashes, and renewed life out of the dust. Jesus hath conquered sin, death, hell, and the grave; therefore, child of immortality, mourn no longer.

See, see by the eye of faith, the triumphant conqueror! From his girdle are suspended the massy keys of "death and hell." By passing through the grave himself, he hath made it a passage to the realms of light. It is he that will burst your bonds asunder, and emancipate your imprisoned clay from death's dominion. With delight, behold the descending Saviour, a luminous cloud his chariot, his harbinger a sounding trumpet, announcing to the earth, the sea, and every recess, where human atoms lie, that their deliverer claims his own. Yes,

The ashes now in golden urns,
When Jesus for his saints appears,
Delivered up shall be;
Each scatter'd atom shall unite,
And, O! how dazzling is the sight,
What perfect symmetry!

The Grace of God Manifested.

MEMOIR OF MRS. PENELOPE GOULDING COKE, BY HER HUSBAND, REV. THOMAS COKE, LL. D.

(Concluded from page 110.)

To unravel these mysterious dispensations of divine Providence is not the work of time, but of eternity. In our present state we see effects without perceiving their causes, and this, sometimes, involves these branches of the divine economy in the most impenetrable obscurity. We know, indeed from his nature and unbounded perfections, that he is judge of the whole earth, and as such he must do right. We know also, from the attributes which form his character, that towards those who are the objects of his love, mercy is exercised in all his ways. But, as in many instances his goodness and mercy are concealed, we must live by faith and not by sight, unless we give up our confidence in his favour and redeeming love. And in an exact proportion as

these obscurities become impenetrable, the evidence which arises from them in favour of a future state, acquires strength. As God does not willingly afflict the children of men, we know that he must look with an eye of wisdom that embraces the most salutary ends, and must act with a steady hand to the accomplishment of his purposes. On these grounds we must attend, with pious adoration, to his visible unveiled providences, and wait for the light of eternity to disclose the rest. It is not long before the curtain of mortality will drop with me, when, through the merits of my crucified Saviour, I hope to see him eye to eye, and face to face, and to know even as I am known. Then the causes of these apparent calamities will fully appear, and we shall (both of us) have reason to adore the goodness of God for the painful occasion of our present separation. And perhaps, however incomprehensible this event may now appear, it will tend to heighten the felicities of heaven, and add to the crown of our rejoicing through eternity.

During the six years, or nearly so, that I was blessed with the pious example and conversation of my deceased partner, I do not recollect a single instance in which I heard her speak evil of any one. Nor does my memory furnish me with any proof, that she ever expressed any approbation of such as brought her any tidings of ill fame. She professed to hold communion with her God, and never manifested any tempers or dispositions which contradicted her profession. Her passions appeared, so far as mortals who are incapable of penetrating the heart, can judge, to be completely in subjection to divine grace. These, with all her affections, were lifted up to God, and breathed their ardour in the triumphs of holy love.—Through the whole of my acquaintance with her, she seemed ripening for glory: and I can hardly imagine that any one could be better prepared for sudden death; as I rarely, if ever, have observed a temper in her which I should be afraid to acknowledge in the awful hour of death. She was eminently rich in good works, but more superlatively so in the merits of her Redeemer, through which alone, she trusted to inherit the felicities of heaven for ever. Her only desire for life arose from the hope of being useful, from an ardent solicitude to assist in promoting the interests of her adorable Saviour, and a fervent and constant wish that she might be the means of lengthening out my usefulness here below.

Her chamber during her last illness, did not so much resemble that of a dying person, as an anti-chamber of heaven. For tho' at times, when her convulsive spasms were violent, her sufferings were great, she was never heard to murmur against the dispensations of God. She had learned that tribulation worketh patience, and patience experience, and experience hope;

and knew that these light afflictions which were but for a moment, should work out for her a far more exceeding and eternal weight of glory! She had passed through the furnace of afflictions, had been refined by the instrumentality of her sufferings, and on her dying-bed taught those who surrounded her by the powerful influence of her own example. When a violent fit of pain had somewhat subsided, and afforded her a moment's respite, and her friends, who were standing by her bed, have sympathized in her pangs, her usual reply was, "What is this to what Jesus suffered for me!" In describing her pains, and pointing out the parts of her body which were more particularly affected, she generally concluded with ascribing, "Glory to God," or, "Praise to her heavenly Lord," that her condition was not more exquisitely painful. These, or similar expressions, which evinced a greatful heart, were accompanied with a sweet vivacity of countenance, which bore testimony in the midst of her afflictions to the peculiar serenity of her mind.

I am well aware that the facts which I have stated, in drawing this picture of my beloved wife, may appear in the eyes of some, to proceed from affection, rather than impartiality. But to prevent them from appearing questionable, because exhibited in strong language, I beg leave to introduce a few observations, made by the pious friend in whose family we resided for several weeks, and in whose house she died. These observations apply chiefly to her last illness and death; and they are inserted in his own language, to prevent any from suspecting me of a partial delineation.

"To the lukewarm hearer the following account of the character of that dear departed saint, may appear in exaggerated colours; but so far from being exaggerated, it comes not up to the truth. I speak it soberly and in the fear of the Lord, that it would require more than human language to do her character justice. May those who are disposed to object, happily experience in their own souls the same share of the Divine presence that she enjoyed, and then they will no longer doubt the account. As her sickness increased, I was frequently favoured with opportunities of seeing her, and praying by her. To avoid prolixity, I shall therefore divide my observations, and place them under three distinct heads; namely, her *Piety*, and her *Humility*, and *Thankfulness*.

"*First her Piety*. This was of the purest and highest kind I ever witnessed. When I laid hold of her hand, and asked her how she did, her answer uniformly was, 'Blessed be God, my beloved brother, I am a sinner saved—a sinner saved!' If I ventured to express hopes of her recovery, her usual reply was, 'My Lord Jesus Christ, you know, must do as he pleases.' After we had prayed with her, her whole soul appeared as if ready to

take its flight; and the joy of the Lord so illuminated her countenance, that those who beheld her could scarcely refrain from exclaiming, 'See how God can dwell in the human heart; surely here is a partaker of the divine nature.' After a pause in which her face spoke a volume of sentiment, she was accustomed to show me some precious passage in her Bible, (which she always kept by her side,) which her dear Lord had given her to enjoy. The evening before her departure, the forty-sixth Psalm was very cheering to her spirits. 'Look,' said she, 'and see what my Lord Jesus has sent me to night; here is a cordial; I am assured I can go to rest upon it.' And it did indeed prove the support and joy of her soul; for although she uttered not a word after the first groan, a more lovely countenance of peace in death I never beheld.

"*Secondly, her Benevolence.* Her benevolence and mercy were equal to her piety. If any strangers approached her, her first question was concerning their souls. Many were favoured with this privilege, and retired thankful and admiring. She had always a multitude of tracts, which she never omitted to present on the departure of any one. And if it be recollected from what a heart of love, and with what fervent prayers they were accompanied, who for a moment, can doubt of the blessing of God upon them?

"The servants, who were honoured by attending upon her, were the objects of her peculiar solicitude; and while they were employed in assisting her, (so they have told me) she was urging upon them the most momentous truths, exhorting them to cleave to the Lord with full purpose of heart; and I have every reason to believe that he effectually applied the word to their hearts. But her mercy did not stop here. From morning until evening she was thinking how she could glorify God by acts of liberality. If but a whisper was heard, suspecting it was concerning some poor person in distress, with an indescribable eagerness to do good, and with fire darting from her eyes, she has insisted upon knowing every circumstance. I have witnessed this repeatedly. Oh! how differently did she look from some covetous professors, who, like the Levite, are for avoiding, instead of searching out the distressed, and whose faces lengthen with sorrow at the recital of distress, not on account of sympathy, but from what made one of old exclaim, 'Ye have taken away my gods, and what have I more?' O that such could have witnessed the divine commiseration, the unaffected benevolence and mercy which shone in her countenance, and the blessed peace of soul which always succeeded every act of kindness; and if not past feeling, they would have retired dissatisfied with themselves, and disgusted with their own conduct.

"*Thirdly, her Humility and Thankfulness.* These virtues of the departed saint kept pace with her piety and mercy. These christian graces were peculiarly exemplified in all her actions; for she always felt herself the servant of all. Those who waited upon her, were constantly affected at her condescension; for although she liberally rewarded them for their services, she always appeared to be their debtor. The expressions of thankfulness penetrated every heart. I cannot do them justice.—Such was the effect upon her own features, that no one but a spectator could have an adequate idea of it. If a Guido or a Raphael had been alive to have taken her portrait, a finished picture of a Christian would have been furnished, wherein piety, mercy, humility, and gratitude, would have been displayed in all their excellencies.

"Although our acquaintance was but short, I never felt more christian love for any individual. A lasting friendship was formed. Her company appeared necessary to our happiness. All our family had nearly the same feeling, so that the separation was indeed severe. I bless God that my tears gave vent to my sorrow, and that he favoured me with a calm resignation to his righteous will. Her memory, dear to thousands, will be preserved with grateful and affectionate recollection. Thus blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Such are the outlines of that precious gift, with which it pleased the Father of mercy to favour his unworthy servant for nearly six years. But all that has been said, is only a faint sketch of her exalted character;—a character in which, love to God, resignation to his divine will, and patience under sufferings, could only be rivalled by her unbounded liberality, her unwearied solicitude to promote the eternal welfare of her fellow-creatures, her gratitude for divine mercies, and unquenchable zeal for the spread of the Redeemer's kingdom. In each of these illustrious features, her character shone conspicuously; and, taken in the aggregate, they form such a constellation of graces, as never meet but in christians of the most exalted rank. A gem so precious could not long be expected to ornament the church in its militant state. Her heavenly Lord had prepared her for himself; and in much love, took her from a world of trouble and affliction, to join the church triumphant in glory.

But her exalted worth, by rendering her a companion the most desirable, increased the pangs of separation, when the awful crisis took place. The same cause, however, furnishes reasons for calm submission to the will of him who does all things well. It is but a few years at farthest, perhaps, only a few days, before

we shall meet again in a region where the inhabitants shall no more say they are sick. This delightful thought imparts more than a beam of light in the midst of darkness, and offers to me a new stimulus to follow her as she followed Christ. Her departure from time, has cut off every personal tie that could glue me to the world, and removed every clog that can retard my flight to glory. The interests of the cause of Christ afford the only motive that can make me solicitous to tarry here below, and in this, not my will, but the will of God be done. The affliction, no doubt, was sent in much mercy, and I am persuaded it will ultimately appear in that light. It has already removed the soul of the departed to glory, who now beckons to its partner, from the skies, and teaches him by a lesson not to be forgotten, that his treasure, as well as his resting place, lies beyond the grave. Thus our affections by one stroke are unchained from the world, and both of us are already furnished with the prospect of an occasion, that will add to the crown of our rejoicing throughout eternity.

To the Editors of the Methodist Magazine.

Dear Brethren,

Among the many evidences of the truth and power of our holy religion, it is by no means the least, that it enables its votaries to triumph over the power of death, and joyfully proclaim the victory in the moments of nature's last and greatest extremities. The infidel has sometimes been known to die in a state of supine insensibility. The philosopher has submitted quietly to what he knew to be inevitable. The hero, in the midst of military ardour and enthusiasm, has met his fate undaunted in the field of battle. But it is the Christian only who can die joyfully, and proclaim the victory with his latest breath. He is more than conqueror through him who hath loved him. He falls; but he falls triumphant, and dies victorious.

To exemplify the above remarks, and to preserve from oblivion one of the many remarkable instances of the goodness of God, and the efficacy of true religion in the hour of death; I send you the following narrative, the particulars of which, though not very recent, were written soon after they occured, and are still fresh in the recollection of many living witnesses. If you think it worthy of a place in your useful, and widely circulating Magazine, it is hoped it may be made a blessing to many, and will, at least, gratify some of your readers, and among them your unworthy, but sincere friend and Brother,

New-Rochelle, Feb. 12th, 1819. D. Ostrander.

A SHORT ACCOUNT OF JAMES HORTON.

James Horton, the subject of the following memoir, was the son of Azariah and Elizabeth Horton, of the town of White-Plains, in the county of West-Chester, and State of New-York. They are persons well known by many as old and respectable members of the Methodist Episcopal Church. Their son, of course, enjoyed the unspeakable advantage of a religious education; an advantage of which too many are destitute. But, like most of the dear youth of our country, he found too many glittering snares in the world to decoy his youthful mind, and tempt his unwary feet from the paths of peace. Deceived by the fascinating charms of the things that are seen, he did not bestow on the things that are not seen, so much attention as their infinite importance demands. Though not remarkably vicious, he remained long indifferent, respecting his best interest.

It was not till about ten months previous to his dissolution, that his mind became seriously impressed with a sense of the importance of religion. About this time he was often seen to weep for his sins; particularly, one morning in family prayer his mother observed him much affected and bathed in tears.—Thus it became evident that he was convinced of his lost state by sin, and of the necessity of pardoning and renewing grace. This encouraged his pious friends to carry his case incessantly to the throne of grace.

Soon after he was discovered to be under awakening, it pleased the Lord, in his wisdom and mercy to afflict him with a severe illness. Being seized with a pleurisy, he endured much pain, and was brought very low. This proved a means of increasing his concern, and stirring him up to a greater engagedness for the salvation of his soul. So that in the midst of racking pains and scorching fever he ceased not to cry incessantly unto the Lord to set his captive soul at liberty from the thraldom of sin. His bodily distress was great, but the distress of his soul was much greater. In so much that he almost forgot the pains his flesh endured, on account of the more intolerable burden which weighed down his wretched mind. So did his travail of soul increase that for four days and nights he scarcely gave sleep to his eyes or slumber to his eye-lids; but continued day and night agonizing with God in prayer for the deliverance of his soul. He was often heard to express himself in such language as this, "Lord, have mercy on my soul! Lord take away my heart of stone, and give me a heart of flesh."

About this time his mother coming into the room, and going to his bedside unperceived, heard him say, "Lord give me faith to believe on thy dear Son. O! blessed faith; Lord give me

faith; faith is what I want." And at another time, coming in in like manner, she heard him say with great earnestness, "O! Lord, give me peace of mind! Peace of mind is what I want. O Jesus come near: Let me but touch the hem of thy garment, and I shall be made whole."

That heart must be unfeeling indeed that is not moved by scenes like this. Who can behold a fellow creature, not only worn down with pain and affliction of body, but also groaning under the weight of sin, and all the horrors of an awakened conscience, without sympathizing with, and praying for the sufferer? Who can withhold the sympathetic tear, when they see an aged father and mother, watching, with parental solicitude, over the body of an affectionate and languishing son, torn with disease, and weeping for his sins?

Again his mother, coming into the room, and hearing him breathing out sighs, and groaning deeply, as if in great distress, stepped to the bed-side, and found him weeping. She asked him if he felt worse. He replied, "No, mother, I feel no distress of body; but O! the distress of my mind! O mother, (said he) pray for me." At which she immediately fell on her knees, and addressed the throne of grace on his behalf. But yet it pleased the Lord, in his infinite wisdom, to delay his coming, and withhold from him the light of his reconciled countenance a little longer. He did not, however, distrust the Lord, nor despair of his mercy; but continued to struggle and wrestle for the blessing of peace and pardon.

Awhile after, his mother coming into the room again, he immediately requested her to pray with him, with which request she willingly complied, pleading the promises of God in his word, in behalf of her afflicted son; earnestly beseeching the Father, for Jesus' sake, to speak peace to his troubled soul.—After praying, she exhorted him to believe on the Lord Jesus Christ; assuring him that if he could believe, he would find mercy. He replied, "Lord I believe, help thou mine unbelief." After this he lay a little more composed, and asked his mother to read to him. She readily complied, and read the twelfth chapter to the Hebrews. While meditating on what he had heard, his distress and anguish of soul seemed to be greatly increased.

It being now the fifth day of his illness, and seeing no alteration for the better, either in his body or mind, his father thought proper to call in the preacher, who was then travelling on the circuit, James Coleman, to pray with and advise him. He came and conversed with him, and finding him very weak, thought it not expedient to sing, but read the hymn adapted to the visitation of the sick, which commences with these words,

"See, gracious Lord, with pitying eyes,
Beneath thy hand a sufferer lies."

After reading the hymn through, he prayed with him. After this the dear young man lay composed in mind, and seemed absorbed in meditation and prayer, till it pleased the Father of mercy, in the course of that night, to speak peace to his soul, and reveal Christ the hope of glory within him. Light from heaven shone into his mind: his darkness was turned into day; his mourning into joy. His mother being, at this time, at his bed-side, and perceiving an alteration, asked him if he felt worse? "O no, mother, (he replied, with a countenance beaming with joy,) I am happy—I am happy in Jesus. O, mother, help me to praise him!" This was an interesting scene. His pious mother caught the sacred flame, and they both praised God aloud for his abundant goodness in setting his soul at liberty.

He was thought at this time to be near his end, as he was very weak, and took but little nourishment. His fever, cough, and pain, seemed to increase until the ninth day of his illness, when his disorder came to a crisis, took a favourable turn, and through the tender mercy of the Lord he began to recover. From the hour of his gracious deliverance, he bore his sufferings with great resignation to the will of God.

It is a melancholy truth that sick bed repentance and conversion are often short-lived, and soon forgotten, even as soon as health and strength are restored. The frequent recurrence of such cases has made many people hesitate, and with reason, to place much confidence in them. Indeed they are seldom to be depended upon. The case of James Horton, however, proved to be genuine. For after he was restored to health again, by the mercy of a gracious God, he did not, like many, forget his vows and break all his promises, but strove to keep a conscience void of offence towards God and men. Towards God, by attending diligently to all the duties incumbent on him as a christian. Reading the word of God, and attending on the public means of grace, watching and praying that he might not enter into temptation. Towards men, by striving to live in peace; by dealing honestly, and letting his light shine before men, that they might see his good works, and glorify his heavenly Father.

He was not, however, exempt from the common lot of the children of God. It was not long before he was assaulted by the enemy of souls, and found within him the remains of a nature too apt to yield to the suggestions of the foe. He fell into unprofitable reasoning, and from that into doubts and fears concerning the state of his soul. Satan strove hard to rob him of his confidence, and disturb his peace. By this means he was

brought into heaviness, and groaned, being burdened. In this state of mind he continued, without much alteration, until the Camp-Meeting at Tuckey-Hoe. At that meeting, after much prayer, and wrestling, and struggling, it pleased the Lord to appear the second time to the joy and salvation of his soul.—Now he could sing with his whole heart,

"I'm happy, I'm happy, O wond'rous account,
My joys are immortal; I stand on the mount."

In this happy enjoyment he continued, retaining both the blessing, and the witness as long as he lived.

(To be concluded in the next.)

Miscellaneous.

Reasons why the effusions of the Holy Spirit are not more experienced by Evangelical Ministers in their labours; and on the best means to obtain a more copious Blessing. [*Extracted from the Christian Guardian.*]

"HAVING lately been in a rather large company, consisting chiefly of clergymen belonging to the Established Church; an inquiry was made, 'Whether, in proportion to the numbers at present employed in preaching the doctrines of the gospel, there were in their several congregations, an abundant pouring out of the Holy Spirit, to render their labours successful; and if there were not, what reasons could be assigned for it; or, what means used to obtain a more copious blessing on our labours.'

"It was unanimously allowed, that the effusion of the Holy Spirit to render the word of truth successful, was far from abundant, compared, not only with the apostolical times, but with the æra of the Reformation, and with the more recent instances recorded in the history of the church; and we were all led to say, 'we have heard with our ears, and our fathers have told unto us the noble work thou didst in their days, and in the old time before them.'

"All true ministers are, 'fishers of men;' but the ancient preachers, and some even in more modern times, seemed to fish prosperously with a cast net; we, only with an angle, and even thus with no very animating success.

"This appears, both by the small number of converts made in our several charges; the disproportion in most places between the number of the communicants, and that of the congregation at large; and by the indecisive characters of a considerable proportion of those who are called professors of the gospel. How

different from those glorious times, when 'great grace was upon the whole body of Christians, and when the Lord added to the church daily such as should be saved;' even 'multitudes of men and women.'

"The following reasons, among many others, were assigned for the disproportionate success of ministers, in this present day; especially of those in the Established Church; and these hints may, perhaps, excite the attention of others to the subject; which may prove of very great and happy consequence. For if the reasons be clearly assigned, it will not be so difficult to discover the means, which we ought to use, in order to obtain a fuller blessing.

1. "We may first mention a deficiency in many preachers in laying open the holy law of God in its spirituality, extent, excellency, and sanction; as 'the ministry of condemnation and death;' and rather leading their hearers, to judge of their character and conduct, by other and far inferior rules than that of 'loving God with all the heart,' and 'all men as themselves;' under penalty of final condemnation; except as saved by the blessed gospel of Christ. 'The whole need not a physician.'—They who think themselves whole, or but little diseased, so that they can heal themselves, will, in their own view, be as if really whole. No argument, persuasion, or eloquence, can make the loving Saviour, and his humbling holy salvation, precious to the unhumbled heart. 'By the law is the knowledge of sin:' and 'the Holy Spirit must convince of sin,' before Christ will become glorious in the eyes, and precious to the souls of men.

2. "The cautious, indirect, and obscure way in which the great doctrine of 'Christ crucified,' is brought forward, by many who are regarded as preachers of the Gospel, may be considered as a reason why no more abundant blessing is vouchsafed.—'The preaching of the cross is the power of God to salvation.' If men preach other doctrines, they may render them successfull, if they can, by their own energy: but the Holy Spirit will not greatly bless those instructions, of which Christ crucified is not the evident and prominent centre, and the main scope. If, therefore, salvation by grace; the person, righteousness, and atonement of Emmanuel, justification by faith; access to the mercy seat, only through the mediation of Christ; be but sparingly, and indecisively mentioned; the offence of the cross may, indeed, be avoided; but the blessing will be sparingly imparted, if imparted at all.

3. "The person, office, and work of the Holy Spirit, it is presumed, are too indistinctly, and slightly insisted on by many, who, in other respects, preach the gospel: and, if we do not honour the Holy Spirit in our ministrations, he will not greatly

honour our labours. Regeneration, conversion, a new creation unto holiness, by the power of the loving and gracious Spirit of God; and the need, the nature, and the effects of this new creation; in man's humiliation, repentance, faith in Christ, and love to him, to Christians, and to all men; as distinguishing true believers from all formalists, must be greatly, frequently and earnestly inculcated, and brought to the heart and conscience by energetic application; if we would be honoured with much success. The doctrine of the Holy Spirit has been more ridiculed, reviled, and perverted, than perhaps any other part of christianity! and if, either for fear of sharing the reproach, or from any other wrong motive; or even from inattention, we decline, or neglect to bring it forward in its full proportion and prominency; it may be expected, that the blessing, which can be given by his agency alone, will be, in great measure, withheld. Many who are very decided on the doctrine of the cross, and justification by faith alone, are not proportionably so, in this respect.

4. "There is often a lamentable deficiency, in many who preach the great doctrines of the gospel, in shewing the nature and effects of true and living faith; as distinguished from natural faith, and in inculcating every part of the christian temper, and conduct, in a particular manner, and from evangelical principles; which may be considered as preventing the success of the word. It is generally supposed by preachers of the Gospel, that their hearers understand, without much instruction, what it is to believe; and, taking this for granted, the subject is seldom fully and particularly explained. Yet few even of those who regularly hear evangelical preaching of the best kind, are capable, if interrogated, of giving an intelligent account of the nature of true faith; what it credits, and on what grounds; and how it may be distinguished from dead faith of every description, by its nature and effects. In like manner, with respect to practical subjects, the grand outline may be easily known; but it is the ramification of every subject, respecting the Christian temper and conduct, and descending to particulars, as distinguishing the genuine from the counterfeit; that comes home to men's bosoms, and makes conscience challenge them, and, as it were, say to each person, 'Thou art the man!' The want of this particularity, this ramification, this pursuing the subject, in all its bearings, is at least a defect in the use of the means, on which the pouring out of the Spirit may be scripturally expected.

5. "Obscurity is another reason why so little good is done in many places. Not so much the obscurity which arises from incompetency; but that which is the effect of fastidiousness, rendering many averse to speak plain truth, in plain language. It is not meant, that the language should be coarse, colloquial, or

disgusting. Let it be according to the simple, unaffected, dignified style of Scripture. But an affectation, real or apparent, of speaking common truths in an uncommon manner, of modernizing the scriptural ideas, and substituting more classical phrases in the place of the scriptural language, and that of our excellent translation; the attempt of delivering the doctrine of the cross in such elegant phrases as to render it inoffensive; shall I say, the attempt even to train up a company of ministers to whom ungodly men shall have less objection, than to their plain speaking predecessors; has, it may be seriously apprehended, a most lamentable effect in forming inefficient preachers. A man, well acquainted with religious discussions, will spell out the meaning of these elegant lucubrations; but they are often nearly as unintelligible to a large proportion of most congregations, as so many sentences of Greek or Latin would be. I own, that though not a novice in these studies, I have often been forced to read some paragraphs in these elegant evangelizers three or four times over, before I could come at the idea which they were intended to convey. The apostle says, 'I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.' 'I had rather be fully understood by ten, than admired by ten thousand.' If our words be not understood, it is of no consequence in what language they are spoken; and we cannot expect that the Holy Spirit will give a blessing on unintelligible language: I mean unintelligible to the many; though a few of superior attainments, or refinement, may admire them, and genteel people who are not very friendly to the Gospel, may endure it when thus preached.

"'I cannot forbear telling the world, that, in my opinion, the great work of the pulpit begins to decay. Fineness of expressions, and elaborate composure, have thrust out the main design of appearing there. Preaching must not be to shew wit and pleasantry; else the preacher will do no more good than the Tatler,* and the one may make converts as soon as the other. This fine preaching will never do the work; for hereby the purity and simplicity of divine truth are lost; and, consequently the virtue of them. The style of the pulpit ought to be solid, substantial, savoury; it ought to be plain and familiar, and even homely sometimes. For if ever there was an age, that needed plain dealing, certainly ours does.'†

6. "The late venerable John Thornton, Esq. said to the writer of these pages, in the last interview which he had with him, and as he recollects, they were his parting words; 'Sir, the ministers in London make two grand mistakes: they are more

* A periodical publication much admired at that time.
†Dr. John Edwards.

intent on filling their churches and chapels, than on doing good to their respective congregations: and they aim more at the rich than at the poor; whereas, their main success will always be among the poor.' From such a man, a man of wealth, and of long experience and observation, and of uncommon depth of piety, these observations, on which I shall make no comment, are worthy of our most serious reflection, while we are enquiring into the reasons of our comparative want of success in our ministry.

7. "A sort of affected or heartless resignation, seems to prevent the usefulness of many. They satisfy themselves, or they attempt to reconcile others, to apparent inefficiency, or little success, by observing, that means are our part, but success is from the Lord; we use the means and ought not to be impatient, if He, who is Sovereign, does not see good to gratify our desires of usefulness. But do we use *all the means*, which we can, and which we ought to use; and with all that earnestness, diligence, and assiduity, which such a cause requires? Is nothing omitted? Is nothing deficient? Is nothing wrong in our spirit and conduct: in our doctrine, in the connexion and proportions, and application? Can we think of nothing more, either in public, or from house to house, or in our closet, or in our example, which we ought to do, before we sit down in this heartless resignation? Surely, in such a case, we ought to suspect that all is not right; to examine ourselves; and to pray, 'O Lord, do not condemn me; shew me wherefore thou contendest with me?' In short, it may be apprehended, that the want of the spirit of the apostle in this respect, lies at the very root of the evil. 'My little children, of whom I travail in birth again, till Christ be formed in you.' A thorough earnestness, and ardent desire to be useful; which nothing else can satisfy. No crowded congregations, no acceptance, no popularity; no respect and kindness shewn us; no comfortable state of things in other respects; nothing about emolument, or credit, nothing can satisfy me, but *usefulness*. I long to win souls; I had rather be poor, despised, reviled, and persecuted; and made very useful; than have all else to my will, without ardent and increasing usefulness; This, this, is what I aim at. 'I seek not your's but you.' Such should be our spirit and language. It is to be feared, that there is comparatively but a small portion of this decided earnestness, in modern days, to what there was in more successful and happier times. In this respect, it seems, that many satisfy themselves, under the idea that they are useful, though *their usefulness* does *not appear*. Now, it may be readily conceived, that most evangelical ministers are useful in many instances, which never come to their knowledge; or not till long after they have taken place. But there, are on

the other hand, persons, who disappoint their most sanguine hopes. The success, however, of some, even in later ages, much more in apostolical times, has been so unequivocal, that it could not be doubted. A minister should not, perhaps, expect, when first stationed in any place, to *see* much fruit for some time; but, if after several years, few inquire 'what must we do to be saved;' few come, as new converts, to profess their faith at the Lord's table; few appear 'to walk in newness of life;' he ought, by no means, to satisfy himself by the hope of an *unobserved*, and probably, in great measure, *unexisting* usefulness; but to adopt more vigorous measures, and pour out more fervent prayers. And this he cannot but do, if he have a proper sense of the value of immortal souls, and a longing desire above all things, to be the instrument of their salvation. The apostles, though doubtless resigned, at least equally with any of us, to the divine will and sovereignty, as far as their own concerns were at stake, seem to have been all life, and earnestness, and sometimes even anxiety, and distress, and then joy and praises, according as appearances led them to think that they had been successful, or the contrary.

8. "It is to be feared, that the ministers of the Gospel are not, at present, so evidently and decidedly, men of another world, as they have been in former times; not so *disinterested*, so separated from conformity to the world in all respects, so dead to its pleasures, distinctions, and advantages; so heavenly minded; so willing to be poor, if so be they might make many rich; so willing to appear poor, when they actually are poor; so willing to labour for nothing, if requisite; so entirely 'holy men of God;' as they were in former ages, especially in the first age of Christianity, and in times of persecution. We live in a peaceful age and nation: we are too apt to forget, that the world is as much adverse to genuine christianity as ever; we go down on the ground of good-tempered worldly people; perhaps with an honest meaning: we will not disgust them by singularities; we conform as far as we can without direct sin; we think to win them by this means. But if men of the world see, that we copy them, in their manners, apparel, furniture, table, and, in the appearance of our families, as far as we can afford; and, alas! that sometimes, we even expect them to supply the deficiencies thus occasioned; they at once conclude that there is nothing to prevent our acting as they do, more entirely, except our inferiority in affluence. And not only is the minister and his family despised, but the Gospel itself is, on that account, treated with disregard.

"Until they, who preach the doctrine of the cross, appear evidently 'crucified to the world, and the world to them;' until they are manifestly free from *all plans* of enriching themselves

and their families; or attempting to appear, like their superiors, in style and manner of living; until simplicity, frugality, self-denial, enlarged beneficence according to their ability, and a willingness to labour, to spend and be spent, without recompence from men, be the prominent feature in their character; they have no reason to expect, that usefulness, with which such men as have been mentioned, were favoured. If all seek their own, and not the things of Jesus Christ; and an easy and comfortable situation, a good emolument, a place where refined and elegant society may be enjoyed, are preferred to a field of far larger and more promising usefulness, without these appendages; if few seem willing to 'open a door for nought;' in vain do we inquire, why we are not useful in proportion to the holy, self-denied, disinterested servants of God our Saviour, in former days. The answer is obvious.

9. "The comparative omission of supplication, or intercession, in our family, and social worship, and perhaps our secret worship may be considered, as one reason of our being less favoured with success than others have been. I have, for a long course of years, observed this lamentable deficiency as it always has appeared to me. In family and social worship, and even when a number of ministers are met together, the prayers offered, commonly in a very great proportion, are confined to their own concerns, and that of each other, and their families, and little enlargement is admitted, respecting the general concerns of christianity, at home and abroad. Perhaps their own insulated sphere is mentioned; there is little intercession for a blessing on the souls of their brethren and fellow-labourers; and for the sending forth of labourers; and for the grand concerns of christianity, throughout the world. Now, if we do not constantly and frequently pray for a blessing on others, what reason have we to think, that they thus pray for us; and for the want of the prayers of many, the blessing not being granted, cannot 'abound in many thanksgivings unto God.'

"Let family worship be fixed at a certain hour and that time invariably adhered to; then the difference between ten minutes, or half an hour, will not, in ordinary cases, derange family affairs; for all was previously planned, in expectation that this half hour would be so employed. Till a more general 'pouring out of the Spirit of grace and supplication,' in these respects be vouchsafed, I am decidedly of opinion, that no remarkable pouring out of the Holy Spirit, to give primitive success to our labours, can reasonably be expected. It was when the disciples were of one accord in prayer and supplication, that the Holy Spirit was at first poured out upon them. In respect of private supplication, every one must ask his own conscience, how far his slackness, formality, or generality, constitutes a neglect of

the proper means of obtaining the blessing; or how far, 'Ye have not, because ye ask not,' is applicable to his case.

10. "Our Lord says of some evil spirits, 'This kind goeth not out, save by prayer and *fasting*.' How far the neglect of days, set apart for fasting and prayer, for a success on our labours, especially when little good seems done, may be considered as a reason of our inadequate success, may justly be inquired. It certainly seems to have been a frequent practice of those, who were most honoured with usefulness; both privately, and with others of their fellow-labourers; and at some times with their congregations. But how far the latter is practicable or expedient, at present I shall not determine.

11. "A neglect of impressing on those, to whom we are made useful, the duty of helping us, with their example, and instructions in their families, and constant prayers for us, personally, and for a blessing on our labours, daily;-but especially, on the Lord's day, before they come to the place of worship, and after the services are over, may be considered as one reason that our success is not more abundant. We should address them to this effect: Now, that God has called you by his grace, to the knowledge of the Gospel, you are bound to be our *helpers* with your prayers, that we may live holy and preach faithfully; and that the Spirit of God may be poured out to succeed our labours, in the conversion also of your children and domestics, relations and neighbours; and you must strengthen our hands by your example, and your best endeavours in your family and circle. We were without helpers; but God has converted you, that you may help us. Your prayers are as much a means of converting your neighbours, as our preaching is: and you owe this to us, as the instruments of your salvation: and still more to the Lord Jesus, as the author of salvation."

Religious and Missionary Intelligence.

EXTRACT OF A LETTER FROM REV. E. HEDDING, TO THE EDITORS, DATED LYNN, MARCH 10, 1819.

Missionary Society in Lynn, Massachusetts.

Dear Brethren,

The members and friends of the Methodist Episcopal Church in Lynn, being desirous to assist the servants of *Christ* in the spread of the Gospel, assembled on Sabbath-evening, Feb. 21, and formed a society, by the name of the *Methodist Missionary Society in Lynn.* Ninety gentlemen became subscribers that evening, and the number has since increased to

one hundred and forty-seven, and will probably still increase. The condition of membership is one dollar a year; but many have subscribed more. The money collected by the society, is to be subject to the draft of the New-England Annual Conference, to aid any of its members, who may be actually employed in domestic missionary labours.

In addition to this institution, two female societies in the same place, have been for some years engaged in furnishing assistance for the most needy of the circuit preachers: the number of members in these two societies, is one hundred and thirty seven, and they have a prospect of obtaining more.

EXTRACT OF A LETTER FROM MR. BARNABAS SHAW, MISSIONARY IN SOUTH AFRICA, TO MR. R. WATSON.

Leelie Fonteine, Oct. 20, 1817.

REV. AND DEAR SIR,

Having made a journey to the Cape in the month of August, I anxiously expected to have found letters from England: they, however, had been sent into the interior, and arrived yesterday at this place. Having received no letter since Christmas-day, 1816, I was glad to hear from my native land. Some of the letters which I received, were written more than a year before; one of yours bears date Nov. 28, 1816, and the other Feb. 7, 1817. The information which you request, I believe has been given in my last letters. My head quarters is Leelie Fonteine, (or Lilly Fountain,) upon the Khamies Berg, (or Khamies Mountain,) Little Namacqualand. I have given my station the name of Mount Zion, (in the Dutch, de Berg Zion.) Here our temple stands, and here our tribes assemble before God. Here we offer our sacrifices, and enter God's courts with praise. We trust that many in the adjoining places will say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob."

On my journey to the Cape, I found several families who are friends to Missionaries, who showed us great kindness. I had also an opportunity of preaching the words of life to different families, consisting of Christians and Heathens. On my return from Cape Town, I visited the Landdrost, at Clan Williem: he received me with kindness, and said that he would render me every possible assistance.

Though I have left Cape Town, I have not lost sight of or forgot it: though our Society there is now dispersed, most of them being gone to the east, yet there are persons at the Cape who would gladly hear the gospel from the lips of a missionary. Pray, do something for Cape Town, if possible: there is a won-

derful harvest of souls there. O that the hands of the labourers were loosed that they might work!

Thank God, I have work here in which I am comfortable, and feel no doubt but my leaving the Cape was of God. This is a source of consolation in times of difficulties. Yesterday I had the pleasure of preaching in a farmer's house, about half a day's journey from this place. He is wishful that his servants should be instructed. God willing, I shall go to the same place occasionally to preach, where I doubt not that a congregation may be gathered, as there are other people who do not live far distant. But the generality of the farmers are amazingly prejudiced against Missionaries: should their prejudice once fall, which I hope will be the case, then an extensive circuit, though thinly inhabited might immediately be formed.

But I cannot act upon this plan alone. I cannot leave my partner for a week together, to go and visit the farmers' houses thirty, forty, and fifty miles distant, when no European is at the settlement. And I cannot leave my people destitute of an instructor for so long a time. This country is exceeding different from England, and also from all other parts of the colony that I have seen. In England, if you have no horse, you can easily step upon a coach, and go a day's journey or more. In other parts of this colony a person may ride upon a good road, though sometimes very thirsty. But here we are almost constantly either ascending or descending from large mountains, where great time must be taken, and even so there is considerable danger. But these inconveniences may all be surmounted, where there is zeal for the glory of God, and the salvation of men. It is no reason why we should not preach the gospel, because we live in a land where there are mountains to climb, and dangers to encounter. Philip was sent to the south, which was desert, to preach to one person, (the eunuch.) Should not we then, go to preach to whole families? But I cannot both be at home on the settlement, and abroad among those who are scattered.

Our Hottentots who have been in the Bushmen land, and those who have been in the under place, (so called) are now coming upon the mountain, where they will remain six or seven months; then they must separate again in search of grass for their cattle. I have asked the Landdrost, for I could not see his Excellency, liberty to go into the Bushmen land to my people, when they lie there with their cattle, for the purpose of instructing them; which he assures me I may do without further permission from government, as a Missionary is expected to visit his people, wherever they may be. I hope a Missionary will arrive at the Cape, and travel from thence to this country, before that time.

My dear wife joins me in love to yourself, family, and the Committee. We thank you for your attention to us. We feel comfort in our work, and hope that we have no end in view but the glory of God in the salvation of the heathen. Though we have many privations, disadvantages, and momentary trials, yet thank God, our minds seem to be formed for our present circumstances. On seeing the Minutes for 1816, I felt much affected, especially by reading that Messrs. Barber and Bradburn were no more,—no more inhabitants of this lower world, no more acting as fathers in the church. But I also felt thankful to find that the Lord is raising up others to fill their places, and water what they have planted. O that we, who are but young in experience, in labour may be as faithful as the first heralds of salvation among the Methodists. I hope I shall live and die a Christian, and a Methodist Christian. Your charity must cover all the faults of your offectionate servant in the gospel.

BARNABAS SHAW.

EXTRACT OF A LETTER FROM MR. FOX, MISSIONARY IN CEYLON, TO MR. JACOB STANLEY.

Caltura, Dec. 7, 1817.

DEAR BROTHER,

To recount all the mercies that God has showered upon my head, since I saw you in City Road, would be to write a large volume, though I were master of the laconic style of Horace or Wesley. Suffice it to say, I have experienced one continued mercy, varying its mode with my circumstances, to this hour, and can now sing, beyond all former periods, "I bless the day that I was born."

All the voyage I felt much from the delay of regular accounts from the Mission; but I hope the Committee will receive, about the time you receive this, a tolerable accurate statement, which has cost me many weary hours. Though I wish to labour in obscurity, doing in quietude the labour of my own station, yet if you can collect a hint from the Committee that any thing which has not struck my mind, would be desirable, I should be happy to receive a hint. For all that I can do to anticipate the wishes of the Committee, or fulfil their desires, I shall gladly do. The accounts from which I drew the statement, were particular to a fault; but in such order, and so intermixed, that I think no notary in London could have arranged them. I do not say this to make an impression on your mind that I have used Newton's powers; but I believe, no principle, but that on which I acted, would have brought them into order; but I was resolved to give the Committee the clearest view I could, or perish; and I had nearly obtained the latter for my lot, often allowing

only three, sometimes only two hours for sleep in a night till I had finished. Our accounts will, in future, be uniform throughout the island, and I believe on this ground we shall halt no more. With respect to my own accounts, I shall keep duplicate books of particulars; and a copy I shall at every convenient opportunity, transmit to the Committee, with such notes as I may deem necessary. So that, if the vessel be lost in which I send my accounts, I may still have a copy by me.

The expenses of the Mission establishment in Colombo have certainly been great; but I believe they were absolutely necessary; and, from closely inspecting the premises, were, I believe, as economical as possible. With respect to other places, I cannot speak; yet do not interpret my silence as censure, for I am not able to judge so well of other places, though perhaps I go to an extreme in my opposition to Mission-money being laid out on buildings. The state of the mission on the Cingalese, or Southern part of the island is very gratifying indeed, and our present openings form a new era in our Mission. Some months ago, I advised the brethren at Colombo to try a little more in the way of Mission-schools; and brother H. and I set out, May 31, and established two schools, and sent a notification of them to the governor, from whom we had the satisfactory answer you will see in the School Report. Now we are labouring day and night to complete our line of schools, (Christian churches on the Conference plan, generally built by the natives) from Negombo to Matura, nearly one hundred and twenty miles, the soul of the island. Sir Alexander Johnson has been a real, unchanging friend to our Mission: he is now coming home. He is the wisest man I have met with, and many of my successful plans of operation I have formed from hints I have gathered up in friendly conversation with him. I hope you will get him into the chair at some of your Missionary Meetings. I believe he would feel himself honoured. He has the most perfect acquaintance, of any man I have met with, of the Indian character. He is a man of great penetration as well as of observation.

Every Missionary in this part of the island preaches in Portuguese, and we are now well advanced in elementary works in the two languages, which are almost ready for the press. Eating, drinking, sleeping, &c. does not, with me, exceed the bounds of eight hours out of the twenty-four; and I believe a considerable part of the brethren act in a similar way. I preach twice a week in Portuguese in the Government House, and once by an interpreter in Cingalese. In others, in one or the other language, as the people can understand. I have raised a school of about sixty in my own house, chiefly children of the principal people, and so full are my hands, that a month appears as a day. Our united love to you and Mrs. Stanley.—I am your affectionate brother.

WM. BUCKLEY FOX.

Poetry.

ON A RIVER.

By Lea's near banks, where loos'd in play,
My youth's smooth hours stole pleas'd away,
Late wand'ring, by reflection prest,
Thus taught the friend, the mental guest.
Sweet stream! where most my haunts delight,
Whose scenes to solemn thoughts invite;
May my calm life resemble thee,
Such pleasure give, so useful be.

As passing straws and buoyant leaves
Thy yielding surface but receives,
While pearls that lure the searching eye,
Deep treasur'd in thy bosom lie;
May trifles such reception find,
Float merely transient on my mind,
While weightier thoughts admission win,
Sink its whole depths, and rest within.

As the large face the heavens expose,
Thy pure, reflecting mirror shows,
Yet paints, in small terrestrial scenes,
Some bordering flowers, or pendant greens;
So with resemblances divine,
My copying life direct to shine;
While earth's faint forms grown distant—less,
Their fewer images impress.

Teach me thy *constancy*—to force
O'er bars and straits, a stubborn course,
Not idly in suspension held,
Thy path not chang'd, though oft repelled;
Thy *patience* teach my ruffl'd soul,
When like thy waves, its motions roll,
Which vexed to foam, when passion's fray,
Gentle its smiles pass smooth away.

Teach me thy rule of temperate bliss,
Pleas'd just thy flow'ry banks to kiss;
Yet by no sweets allur'd aside,
Till ocean stops thy restless tide:
O mayest thou, Pattern wise, dispense,
Mod'rate to taste the charms of sense!
Still pressing to my "wished abode,"
Nor fix'd till at my *Centre*, GOD.

LINES ON HEARING THE BIRDS SING EARLY ONE SPRING MORNING.

THE aerial songster mounts on high,
And chants his tuneful lay;
Salutes the sov'reign of the sky
And hails the rising day.

His recent wants are now forgot,
The wintry blast is o'er;
He seeks not now the poor man's cot,
Nor shares his humble store.

Creation wears a different hue,
Serener skies appear;
Old earth puts on a mantle new,
And dissipates his fear.

Come, slothful mortals, rise and sing,
With yonder feather'd band;
And chant the praises of your King,
O'er the reviving land.

Come, emulate seraphic strains,
And praise Omnific love,
With those who tread the blissful plains,
In yonder world above.

Rise! rise! for you've a nobler theme,
Than the angelic throng;
Let love, Almighty to redeem,
Be your exalted song.

THE PILGRIM'S HOME.

Job iii. 17, 18, 19, &c.

WHO so lovely as the Pilgrim,
Bending 'neath a weight of years;
Yet, without a murmur, toiling
Through this darksome vale of tears:
Shouting vict'ry, praise, and triumph,—Death
without his sting appears?

Pleas'd he sees the wish'd-for haven
Where his ev'ry care shall cease;
There he soon shall leave his burden,
Warfare there shall yield to peace!
Rest, and Peace, and joy, and gladness,—ever,
ever to increase!

In that house for all appointed,
Grief no more disturbs the breast.
There the wicked cease from troubling,
There the weary are at rest!
Rest from labour, pain, and sorrow,—here, and
here alone possess'd!

Here the pris'ners rest together,
Nor their stern oppressors hear;
Weak and mighty,—lord and servant,
All in equal states appear:
Here the Pilgrim proudly sings, the grave no
more inspires his fear.

For he soon shall rise exulting,
Free from Death and Satan's pow'r!
Soon shall pass the heavenly Jordan,
Soon shall tread on Canaan's shore!
Singing—Glory, honour, power, be to Christ for
evermore?

THE

METHODIST MAGAZINE.

FOR MAY, 1819.

Divinity.

ON THE STUDY OF DIVINITY.—SKETCH OF THE FOLLOWING DESIGN.—IMPORTANCE OF A RIGHT KNOWLEDGE OF MAN.

Extracted from a late Author.

THOUGH *Theology* is a science, and must be studied, to be understood: Though it is the noblest of all Sciences, whether we consider its object or its end; and one to which all others have been taught to serve as handmaids and assistants: yet we see it unhappily much neglected in our *Public Education;* and as an elegant Latin Writer, well skilled in his subject, observes, too little regarded by, too little inculcated on, the professed candidates for the sacred function. From this fountain evidently flows that ignorance of divine things discernible in many, who have assumed the arduous office of instructing their fellow mortals: Who rush, raw, and undisciplined from the rostrum to the pulpit: and vent wild and indigested harangues, to their own great discredit, and the sore vexation and disappointment of their hearers.

As such an omission in our public seminaries, is rather the *misfortune*, than the fault of young men; they deserve our pity, and not our contempt. And it should give us pleasure, while we lament the evil, at the same time to remark that, this notwithstanding, some able and excellent divines have extricated themselves from the inconveniences of their education: and superior to all the difficulties and improprieties of their *academic* instructions, have shone, in all times, as ornaments of the Religion which they profess, and of the Church or Community to which they minister.

Another source of evil to *Theology*, is that strange but universal contempt, which hath been thrown on *systems;* and on the study of divinity in a *systematical* way. This arose from the

dry and improper attention given to systems in a former age: A blind deference to which, is doubtless attended with many ill effects. And generally, the abuse of a thing, though excellent in itself, and meriting high commendation, tends to the disgrace, and sometimes to the utter disuse of the thing itself. This hath happened with systems of divinity. Perhaps we may add further, that the *inelegance* and *crudeness* of many of those systems, not to mention their party attachments, co-operated to their contempt and rejection.

It is certain, however, that if we desire to be adepts in *Theology*, the regular and the proper way is to study it *systematically*:—Not with an implicit and mean deference to the sentiments of others, remembering always, that the *Scriptures* are the only infallible directors of our faith;—but pursuing a general and well connected plan; and gaining a thorough acquaintance with the whole christian *fabric*, before we commence delineators of its architecture, or attempt to point out its symmetry and beauties.

Upon these considerations, it is determined, in the further progress of this Publication, to pursue a general plan: Not with the fond hope, that we shall be able to rectify the evils, whereof we complain; but rather with a view to point out some leading principles, which may serve as general hints or notices to the students in that sacred science: and which may give a *sketch*, however imperfect, for others to improve and finish.

We propose, first, to view that which is nearest to us;—to consider *Man*, or human nature, as we read it in our own breasts, as we see it, *within* or *without*. And having gained some knowledge of our state, we design to survey the several doctrines of Philosophers and others;—to examine their pretensions;—to search after the true Religion;—and to that end to weigh the *evidences* in behalf of the Jewish and of the Christian. This done, we will endeavour to delineate all the great doctrines of the latter;—to explain its sublime morals;—to enforce its solemn function;—and to omit nothing, which may tend to establish our faith, confirm our hope, and animate our love.

We choose to begin with a Survey of *Man*, because upon the right knowledge of human nature depends the right knowledge of Religion. *Know thyself*, was an advice full of wisdom, considered in every respect. And indeed the Christian Religion is so perfectly connected with this knowledge, that while strangers to it, we must be strangers to the high and important doctrines of that Religion. Nay, the whole dispute between *Christians* and *Deists* lies here: The one asserts *Man* to be in a state, whence particular *wants* and *duties* arise: The other asserts him to be in a different state, as free from those *wants*, as of consequence he is from the obligation of those *duties*. So that

on this hinge the whole controversy may well be said to turn, and therefore of high importance it is, truly and perfectly to understand the present nature and condition of *Man*.

"The difference (says a late Lord Bishop of London,) between a true *Deist* and a *Christian*, arises from the doctrine that *Christ came to save sinners*. They both equally believe the Being and Providence of GOD: And the obligations of Morality are equally admitted on both sides. The necessity of a virtuous life, in obedience to these obligations, is no matter of dispute: At least there is no reason why it should be matter of dispute between them. The Deist has no room to doubt in this case: for he has no other hope than in his obedience, which of necessity therefore must be so perfect, as to render him acceptable in the sight of his equitable Judge; And if the Christian builds so far on other hopes, as to neglect the weighty matters of the law, he deceives himself, and abuses the Gospel of his Saviour.

But then in other respects they differ widely: The *Deist* reckons himself and the rest of mankind, to be in that state of *nature* in which God created them, and therefore capable of obtaining by the present powers of nature, the end designed by GOD for man: in consequence of this, as he owns the duty of obeying GOD, so in right of his obedience, he claims his favour and protection. The *Christian* is persuaded, that man has fallen from the state of *innocence* in which he was created; that being a *sinner*, he has no claim upon GOD by his obedience, but stands in need of pardon: And that being now weak through sin, he stands in need of grace and assistance to enable him to perform the conditions on which the pardon of GOD is suspended." And he believes that GOD has indeed offered pardon to mankind, and reconciliation, being thereunto moved by the obedience and the sufferings of Jesus Christ his Son: And that he hath promised, and will surely give his grace and assistance to all that sincerely ask it, to enable them to repent and believe the Gospel in order to their forgiveness.

It is obvious to remark from hence, that nothing can be more opposite than the Religion of a *Christian* and that of a *Deist*; since the blessings and privileges which the former estimates at the highest rate, and values as his greatest happiness, are considered by the latter as mere delusions and non-entities: as vanities, which have no existence; or could bear no price, if they did really exist. And this essential difference is founded on the different sentiments they embrace, with regard to *Man*, his present *state*, and true *condition*. For undoubtedly the doctrines of salvation by Christ, of pardon, repentance, reconciliation, and faith, are the veriest contradictions and absurdities, supposing *Man* to be in a state of primitive innocence, unstained

by guilt, and uncorrupted by vice. But, supposing Man to be in the contrary state, then miserable indeed must be the hope of the Deist and Unbeliever in *Redemption*. Since no doctrine but that of Redemption can comfort the desponding sinner, or support the conscious transgressor's hopes.

It follows, then, that a knowledge of the true nature and state of *Man* is indispensably requisite towards attaining a knowledge of the true Religion: and therefore this shall be the subject of our enquiry in the next Number of our Periodical Work.

CHAPTER I.

ON THE TRUE NATURE OF MAN.

THOUGH nothing, one would imagine, should be better known to *Man*, than his own *nature*; yet, if we are to judge from the speculations of philosophers, there is nothing to which Man is more a stranger. Some would elevate him to a divinity: others would degrade him to a brute. Some would persuade him that he is consummate in knowledge and virtue: Others that he is as blind to the former, as he is defective in the latter. While, captivated with the pleasing imagination, some proclaim him a *finished link*, in that ideal chain, which reaches, they suppose, from *Deity* to *nothing*; and assure him, that he is as *perfect*, as the place he bears in the great Creator's regular succession of beings, will admit.*

That Man is not a *Divinity*, his irregular appetites too sensibly prove: That he is not a *brute*, his *reason* and *virtues* as evidently declare. That he is not consummate in *knowledge* or *virtue*, his ignorance of ten thousand things, and frequent deviations from right, to his own great affliction, bear testimony: That he is not wholly deficient in both, witness the improvements of science and benevolence. That he is not in a state of *perfection*, in the present world, his *death*, and aspirations after *future* existence seem clearly to tell: And though *fancy* may please herself with the notion of a successive gradation from GOD to non-entity; yet *reason* can never admit an hypothesis, *incapable* of proof; and which *revelation* will be found absolutely to disclaim.

Did men pay less deference to the decisions of others; less attach themselves to favourite hypothesis; and regard with more diligence and attention, what passes in their own breasts; they would sooner arrive at a true knowledge of Man: And an

* See Pope's Essay on *Man*.

impartial survey of themselves, would soon instruct them in their own real nature. Quickly would they learn, that a *two-fold* principle sways and influences the human soul: That *reason* and *passion*, nature and grace, are at variance within him; that, in short, he would be an *angel*, were it not for the *brutal* and *corrupt* part: And were it not for the *rational* and *spiritual*, he would be a *brute*.

Consider Man, in whatever point of view, and you will plainly discern this *two-fold* principle.

Look at him in his *birth;* and what *animal* is brought into the world in so helpless and miserable a condition! Almost all other creatures seem in this respect to have the advantage of him. But then in his *faculties* he hath the advantage of all other creatures. "The actions of the lamb the very hour it sees the light, are equal to any future instance of its sagacity. So that the whole creature is at once produced. But when the body of Man is brought forth, in this weak, defenceless state; his better part, is, in a sense, unborn; and the light of his understanding, (how superior to the animals!) is, as it were, to be enkindled."

Look at him in his *death;* and what animal seems to endure so much, from the tyranny of disease; the tediousness of sickness; the torment of pain! But on the other hand, what elevated hopes, (if he be pious,) what bold expectations, what soaring ideas, raise him above the sufferings of mortality, sooth his sorrows, assuage his anguish, support his soul! He can look beyond the grave, and contemplate unconcerned the dissolution of a corrupted frame; while he anticipates immortality, and defies the dart of death!

But, more than in *birth* or in *death*, doth this *two-fold* principle shew itself, in the actings of his life. With respect to his general estimate of *virtue*, he approves it, even then when he most contradicts it. *Vice*, though eagerly pursued, is, perhaps, never really applauded; and the cool voice of *reason* still dissents from the loud and prevailing clamour of *passion*.* Happiness is the end continually pursued; yet, like a phantom, it flies from the embrace, and continually mocks the *mind;* though never failing to fill it, when it is sought in GOD its true source.

* St. Paul in his Epistle to the Romans, speaking in the character of *unassisted human nature*, observes, *That which I do, I allow not; what I would, that I do not; but what I hate, that I do*, &c. vii. 15; very similar to which is the account given us by an heathen poet, of the combat between *reason* and *passion*,—

Sed trahit *invitam* nova vis; aliudque *Cupido*,
Mens aliud suadet. *Video* meliora, *proboque;*
Deteriora *sequor*.—

My *reason* this, my *passion* that persuades:
I *see* the right, and I *approve* it too;
Condemn the wrong;—and yet the wrong pursue.

Truth is the object of his most ardent desires; but while he perceives, that he knows too much to *doubt* with the *sceptic*, he also finds, that he knows too little, to *pronounce* peremptorily with the *dogmatist*. He is forced to rest in probabilities; and anxious for truth, finds much uncertainty. Things are too *great* or too *small*, for his comprehension; he can neither soar to the immeasurable boundaries of space: Nor conceive the inexpressible minuteness of the last *living* atom, the last diminutive in nature.

Though he is truly *great*, whether you consider that amazing power of *thought*, which distinguishes him from the rest of the creation: or that *immaterial soul*, from whence proceeds a glorious consciousness of this pre-eminence; or that *high desire*, which longs for the general esteem and regard of Men, and the approbation of GOD;—yet is he not less *vain* and *mean*, in that he is not wont to be content with real virtue; but is desirous of leading a fictitious life of fame in the idea of others, while he is strangely negligent of the life he might possess in himself! Strangely forgetful of the present, while always living to the future or the past; making a nothing of *eternity*, and an eternity of *nothing!* *Weak* and *corrupt*, he would be *great* and *immortal:* and while he is a slave to *concupiscence* and *pride*, he would possess all the pleasures of the intellectual nature, and soar to an union with the Fountain of existence.

Conscious, that GOD is to be loved above all things; he loves all things, and *himself* especially, preferable to GOD. Conscious that time is to be improved for eternity, he seeks, by every method, to dissipate time, and give celerity to its tedious motions. Conscious that self-reflection is indispensably requisite to true wisdom, he flies from himself with all the rapidity of dissatisfaction: And either plunges into the hurry of business, or treads in the pleasurable paths of diversion; esteeming that his greatest good, which is in reality his greatest evil; is well pleased to be misled and beguiled; and is weak enough to be entertained with the grossest of absurdities, and the meanest of follies.*

In short, view him in whatever light you please, consider him in what state or character soever; and you will find *greatness* and *meanness; virtue* and *vice; high* and *low desires*, so wonderfully blended; that, you will be satisfied, either, that Man, if originally so created, is the most unaccountable creature; or that he is in a fallen state, deprived in part of his original excellence, and degraded from that primitive rectitude to which his reason seems at present to aspire! "For had Man never

* A well known Poet, speaking of the follies of MAN, says, that

He, (*Man*) plays such fantastic tricks before high Heaven,
As make the angels weep.

fallen into corruption, he would proceed in the enjoyment of truth and happiness, with an assured delight: And had Man never been in any other than this corrupted state, he would have no idea of truth and happiness. And as the *greatness* and *misery* of Man are alike conspicuous, it is necessary that the true Religion should declare, that he contains in himself some noble principle of greatness, and at the same time, some profound source of misery. For the true Religion cannot answer its character otherwise, than by searching our nature to the bottom, so as to discern all that is great, and all that is miserable in it, together with the reason of the one, and of the other. Religion is farther obliged to account for these astonishing contrarieties, which we discern in us. If there be but one Principle or efficient Cause, one Author of all things, and himself the end of all things; the true Religion must teach us to make Him alone the object of our worship and our love. But since we find ourselves under an inability, as well of adoring Him, whom we know not, as of loving any thing but ourselves: The same Religion, which enjoins these duties, ought also to acquaint us with this *inability*, and to instruct us in its cure.*

What Religion will be found answerable to this character, we shall see hereafter.

(To be continued.)

* See Monsieur Pascall's Thoughts. To which we desire to refer our readers, for full satisfaction on these points, which our compass will allow us only to *touch* upon. That great and acute *writer* hath, in the most ample manner, displayed human nature; and they who can any longer doubt of *Man's* true state, when they have read his observations, will hardly be convinced by any human compositions.

Biography.

LIFE OF THE REV C. F. SWARTZ, MISSIONARY TO THE EAST-INDIES.

(Continued from page 134.)

This newspaper reached India, and was put into the hands of Mr. Swartz. An answer was drawn up by him, and sent in a letter, addressed to the Secretary of the Society for Promoting Christian Knowledge. The Society, judging it to be "particularly interesting," gave it at full length in their Report for 1795, prefixing to it their own testimony, and that of Marquis Cornwallis, to Mr. Swartz's character.

"As the Society, (they say,) after forty years' experience, has had constant reason to approve of Mr. Swartz's integrity and

veracity as a correspondent, his zeal as a promoter of Christian Knowledge, and his labours as a Missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the Public, as containing a just statement of facts relating to the mission, believing that Mr. Swartz is incapable of departing from the truth in the minutest particular."

The reader need not be told who are the *Montgomery Campbells* of the present day: every one must see that the representations are the same, and that the same regard to truth characterises the one as the other.

Mr. Swartz was never married; and, though this circumstance may induce some persons to attach less weight to his sentiments on the subject of a Missionary's marriage than they deserve; yet the following remarks justly claim the serious consideration of all whom they may concern.

Adverting to information which he had received of the arrival of a Missionary in India with his wife, he writes as follows:—

"I confess, dear Sir, I was grieved at it. I assure you that I honour the state of matrimony as a divinely instituted state; but, if a new Missionary comes out, he ought to be unembarrassed. His first work, besides an attention to his personal religion, is the learning of some languages, which requires great attention, and unwearied application. I will not say that a married man is unable to learn languages; but this I know, from experience in others, that the work goes on very slowly. Besides, a new Missionary who comes out in the married state, wants many things to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office, the difficulty would be less; and, even then, he ought to be well assured of her real piety, otherwise, she will be a sore impediment to him in the discharge of his duty."

But the labours of this eminent man were now drawing to a close. It has been already shewn how habitual was his expectation of death, and his preparation for the great change.

"How many thousand benefits have I received, (he says in a letter,) from a merciful God! How grateful ought I to have been: but, alas! I must say, 'Forgive, forgive all my multiplied iniquities, for the sake of Jesus Christ."

"Whether I shall write again is uncertain. One thing only is certain, that we must die. But if we die in the Lord, united to Jesus Christ, being interested in his atonement, and renewed, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well. Death has lost his sting, i. e. his power to hurt us. O blessed eternity! there I hope to sing the praises of God and our Redeemer with you. Till then, let

us *fight the good fight of faith, laying hold on eternal life*, till we enjoy it.

"Remember me to —— and ——, and tell them I wish to be with them in the house of my heavenly Father. I am now on the brink of eternity. Oh! when shall I see God, and praise him forever! When shall I be perfectly wise, holy, and happy! When shall I live for ever!

"I am sincerely, to the last breath of my life,

"Dear Friends, your most obedient, humble Servant,

C. F. SWARTZ."

"MY DEAR FRIENDS, *Tanjore, April* 10, 1795.

"As Mr. Kohloff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy which he has bestowed upon me.—Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to stay, my Creator and Preserver knows. My only comfort is in the redemption made by Jesus Christ. He is, and shall be, my *wisdom:* by him I have received the salutary knowledge, which leads me to the favour of God. He is my *righteousness:* by his atonement I have pardon of my sins; being clothed in his righteousness, my sins will not appear in judgment against me. He is likewise my *sanctification:* in his holy life, I best learn the will of God; and, by his Spirit, I shall be daily encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my *redemption:* by him I shall be delivered from all evil, and made eternally happy.

"Others may glory in what they please: I will glory in nothing else but Jesus Christ and him crucified. Should I presume to rely on my own virtue, I must soon despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will steadfastly endeavour, by the grace of God, to subdue my inclination to sin; yet in all this, there is, and ever will be, imperfection, so that I dare not stand upon so rotten a ground. But to *win Christ*, and to be *found in him*, in life, in death, in the day of judgment, was St. Paul's wish, has been the wish of all genuine Christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character: no; he admonishes all to follow him in this point. This close adherence to Christ, will not make us indolent in our obedience. It will rather impel, strengthen, and cheer us in the pursuit of true and Christian holiness.

"As this may very possibly be my last letter to you, I cannot but earnestly entreat you to follow St. Paul, that excellent pat-

tern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world; you will live and die in peace; and, at last, be received into glory.

"We have known one another a long time on earth; may we know one another in a blessed eternity, where sin and sorrow never shall disturb us! Watch and pray that ye *may be accounted worthy to stand before the son of Man*, your Redeemer!

"I am, my dear Friends, your affectionate Friend,

"C. F. SWARTZ."

These are the characteristics of a mind maturing for heaven! When Mr. Swartz entered on his labours at Trichinapoly in 1766, his coadjutors in the Missions of the Society in the Peninsula, were, at Madras, the Rev. John Philip Fabricius, and the Rev. Mr. Breithaupt; and, at Cuddalore, the Rev. George Hutteman, who was joined the next year by the Rev. William Christian Gericke.

Of these brethren, Mr. Gericke alone survived Mr. Swartz, of whom he was the steady friend, admirer, and imatator, for thirty years.

The death of Mr Schoelkopff, soon after he reached Madras, in 1777, has been already mentioned.

No other Missionaries arriving from Europe, and Mr. Swartz's increasing age and multiplied labours requiring assistance, the Danish Missionaries at Tranquebar sent him, as has been already observed, the Rev. Christian Pohle; and ordained, in 1787, the Rev. John Casper Kolhoff. The Society sent from Europe, in 1788, the Rev. Joseph Daniel Jænicke, brother to the Rev. John Jænicke, head of the Missionary Seminary at Berlin; in 1793, the Rev. Charles William Pæzold; and in 1797, the Rev. Immanuel Gotfreid Holzberg: and beside these, the Catechist Sattianaden was ordained by the Missionaries, in 1790, and was stationed at Palamcotta.

Madras, Cuddalore, Trichinapoly, Negapatam, Tanjore, and Palamcotta, have been the chief stations of the Missionaries. A Mission was long maintained also at Calcutta; but, since the return of the Rev. William Toby Ringeltaube from India, in 1799, who had left England with Mr. Holtzburg in 1797, that station has been unoccupied.

With one another, and with the Danish Missionaries at Tranquebar, they maintained inviolable the friendship of men of God. Among their various trials and difficulties "it was their great and mutual consolation," to use the words of the Danish Missionaries when writing on this subject, "that they were as of one heart and one soul, assisting one another in their work, giving to and receiving advice one from another, mutually sharing in sorrows and joys, receiving and giving thanks for one another's

gifts and praying for one another: often deeply wounded, sometimes by the inefficacy of their well-meant endeavours, and at other times by sad disappointments respecting individuals: however they are comforted again, and comfort one another."

Is it a subject of wonder, that the Great Head of the Church should prosper such men? When was it that "the Lord added to the church daily, such as should be saved?" Was it not when the primitive preachers of the word exhibited the admirable pattern of disinterestedness and concord, the spirit of which these brethren so deeply imbibed? When "all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every man had need: and, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.

But the time was now come, when this venerable man was to exchange the society of saints on earth, for that of the "spirits of just men made perfect."

The following affecting narrative of the closing scene of his life was drawn up by his pupil and assistant, the Rev. John Caspar Kolhoff, and is dated Tanjore, Dec. 31, 1799.

"From the beginning of January, to the middle of October, 1797, he pursued his labours in his ministerial office, and in his studies, with great fervour, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns, and on Wednesdays he preached a lecture in the Portuguese language, for the space of several weeks, and afterwards in the German language to the privates, who had been made prisoners on the island of Ceylon, and having taken to the service, were incorporated in his Majesty's 51st regiment, stationed in this place.

"He made likewise a journey to Trichianpoly, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment stationed in that place, and to invite the heathens to accept the blessings of the gospel.

"During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of an hymn; and he dedicated an hour every day for instructing the Malabar school children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church; for whose benefit he wrote, during

the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

"Though his strength and vigour were greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him, with such joy as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God and of their duty.

"He heard almost every day the accounts delivered by the Catechists, of their conversation with Christians, Papists, and Heathens, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

"His strength was visibly on the decline during the last year of his life; and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness, occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of Mr. Swartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it: for, after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man, the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me, through the unexpected arrival of the Rev. Mr. Jænicke, on the 4th of November, 1797.

"Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, "If it be the will of the Lord to take me to himself, his will be done. May his name be praised!'

"Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, under all this calamity, he desired that the school-children, and others who usually attended the evening prayers, should assemble in his parlour, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school-children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts' hymns. During his illness, he seemed particularly pleased with that excellent hymn which begins with the following words:—

Far from our thoughts, vain world, be gone,
Let my religious hours alone:
Fain would my eyes my Saviour see;
I wait a visit, LORD, from thee!

He called it his beloved song, and desired the children to sing it frequently to him.

"He earnestly exhorted and entreated the heathens, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, 'The most wonderful thing is, that, after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it.' In conversing with another Heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: 'I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honour the creature more than the Creator.'

"On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of the speech was as follows:

"After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested; what I now request of you is, that you would be kind to

the Christians:—if they behave ill, let them be punished; but if they do well, shew yourself to them as their father and protector.

"'As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful, and enable you to do it!'

"Our venerable father then inquired, whether he sometimes perused the Bible; and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul.

(To be continued.)

MEMOIR OF THE REV. THOMAS THORP.

To the Editors of the Methodist Magazine.

Perhaps it may be satisfactory to the patrons of your miscellany to have some information of the life and last moments of our deceased brother, Rev. Thomas Thorp.

A very circumstantial account, however, cannot be given for want of documents; for though he has left a number of manuscripts on different subjects, he has left no account of himself. The following particulars of his birth, education, and conversion, are taken from his mother.

He was the youngest son of Mr. Elisha Thorp, and was born in New-Brunswick, St. Johns, A. D. 1792. His father dying while he was young, at eight years of age, he came with his mother to reside in the town of Weston, Connecticut. He was put by his affectionate mother to the Weston Academy, where he evinced a taste and capacity for learning above many of his equals, by the rapid progress he made in his studies. He continued here until he was sixteen, when he removed into the town of Redding, where he was employed in teaching a School. About this time he became acquainted with the Methodists, under whose preaching he was awakened to a sense of his lost estate, and brought to the knowledge of the truth as it is in Jesus, and with whom he united himself in Church fellowship. He was now about seventeen years of age. It may be worthy of observation, that he was born, born again, and died to die no more, on the Christian Sabbath.

Having obtained an experimental knowledge of God by faith in Christ, he could not be satisfied to see his fellow men immersed in the pleasures of sin, without warning them of their danger, and inviting them to come to that fountain of eternal

life, of which his own soul had partaken. Accordingly, after giving satisfactory evidence to his brethren of his call to the important work of the ministry, he received their approbation, and was, Oct. 12th, 1811, licensed as a local preacher, after having been approved for some time as an exhorter.

The May following, 1812, being recommended to the New-York Annual Conference, he was received as a probationer into the itinerating ministry, and was stationed on Granville circuit, where he laboured with general acceptance, and with considerable success.

Possessing that ardent desire, which should characterize every minister of the Lord Jesus, for the attainment of useful knowledge, and having a taste for intellectual improvement; and also justly conceiving that an ambassador of God should assiduously study to shew himself approved of God, a workman that needeth not to be ashamed; under these impressions, with that foundation for literary improvement which an early education had laid, he was indefatigable and successful in the pursuit of sound literature. From unquestionable authority I am enabled to say, that in these days, it was his uniform practice to rise at 4 o'clock in the morning, and to employ all his time, not otherwise occupied in the necessary duties of his calling, in diligent and useful studies. And his progress was in proportion to his diligence.

In these respects he exhibited an example worthy to be imitated by every minister of the Lord Jesus. Possessing a penetrating mind, and a capacity to comprehend most subjects he undertook to investigate; and also applying himself with unwearied diligence to mental improvement, he was eminently qualified to unfold the truths of the gospel to those who attended his ministry. Had he lived, and persevered with the same diligence in the service of his divine Master, he would have outshone most of his cotemporaries. But the counsels of infinite wisdom are unsearchable. He who orders all things well, saw fit to let this bright star disappear from this lower hemisphere, before it had attained its meridian splendor.—And if some specks of frail humanity (and if there had been none he would have been more than human) appeared upon his disk, like the spots upon the sun, they caused but a momentary eclipse of those rays of intellectual brightness with which God had adorned him.

The next year, 1813, he was stationed within the bounds of the Genesee Conference. While here he was seized with the intermitting fever, with which he was brought very low, and which apparently laid the foundation of that disorder which finally terminated his mortal life. Being so far recovered as to endure the journey, he returned to Westfield, Massachusetts, and was, in May, 1814, married to Miss Rebekah Farnum, daughter of Mr. Joel Farnum, of that town.

This year, in consequence of debility, his labours were restricted principally to Goshen, Connecticut. In 1815 he was stationed on Rhinebeck circuit; 1816 in Middletown, and in 1817 in New-Haven. In 1818 he received his appointment in New-York, where he ended his mortal existence. His abilities as an able minister of the New-Testament, soon recommended him to the people of this city; but his labours were of short duration. For about four years he had been occasionally visited with alarming symptoms of an inveterate disease, which, in the estimation of most of his friends, threatened his life. He persevered, however, in his ministerial duties, as long as his declining health would admit; and while most of his acquaintance resigned him to death, he still flattered himself with a restoration to health. Deceitful symptom of his unrelenting disease! But though he continually languished under this delusive expectation, he evinced a willingness, if God should so appoint, to depart and be with Christ. Under these views and impressions, he patiently suffered, and gradually approximated towards the eternal world. I often visited him, and freely conversed with him upon subjects of divinity, and particularly with reference to his views and prospects of a future state; and though his soul was not elevated with raptures of joy, yet he manifested an unshaken confidence in his Redeemer, and a firm hope of immortal life.

In this resigned frame of mind, he gradually wasted until, on the morning of the 15th of January, I was waked by a messenger, who brought the expected tidings that Brother Thorp was dying. I arose with all possible speed, and hastened to the "chamber where the good man met his fate." I found him quite low, apparently struggling in the arms of death, and happy in the prospect of a speedy dissolution, and "an abundant entrance" into glory. His sufferings, at times, were great; being almost suffocated by the rising phlegm in his throat. This was truly an affecting scene. Our intimacy had been of the most familiar kind; and our love and affection reciprocal. I beheld a brother in Christ, an intimate friend, and an eminent minister of the Lord Jesus, lying in ruins, being arrested in the prime of life, and summoned at the age of twenty-six, to appear before his judge; but a bright hope of immortality irradiated the otherwise gloomy prospect, and dissipated all the charms of the present inconstant life.

Another scene presented itself, much more affecting, and far surpassing description. The wife of his bosom, the mother of one child, and who, in about five days after the decease of her husband, became the mother of another, came to take her last farewell of her dying husband. Under such circumstances, this interview was indiscribably moving: Overcome by the

agitation of her mind, she, at a signal of her departing husband, reclined on a chair; but presently clapping her hands, praised her Redeemer, saying, "I have not a doubt."

Enquiring his present views of divine things, he expressed a confident expectation of future happiness, through the merits of Christ. On my asking him if the sacred truths of the gospel appeared as perspicuous to him now as ever—misapprehending my meaning, and thinking I asked if he had any doubt of their truth, he manifested some surprise, and replied with much emphasis, "*doubt!*" On explaining myself, he replied, "Yes."

In this patient, and tranquil state of mind, he lingered until Sabbath, the seventeenth of January, about eleven o'clock, P. M. he sweetly fell asleep, without any struggle or groan.

N. BANGS.

New-York, April 13th, 1819.

Scripture Illustrated.

AN ILLUSTRATION OF MATT. X. 34, 35.

THE religion of Jesus Christ, considered in itself, breathes only peace; yet, notwithstanding this pacific property, it actually and too frequently, occasioneth trouble in society through the dispositions of those to whom it is preached. According to the general dispositions of mankind, the religion of the gospel must necessarily disgust, and therefore disturb schools, courts, churches, and families; stirring up one minister against another minister—a confessor against a tyrant—a pastor against a people—a father against his family.

1. Schools.—There were two celebrated schools in the days of Jesus Christ, the Pagan School, and the Jewish School. The Pagan Schools were fountains of errors. They taught erroneous opinions of God, whose excellence they pretended to represent by figures of men, animals, and devils. They taught erroneous opinions of man, of whose origin, obligations, and end, they were totally ignorant. They taught erroneous opinions of morality, which they had adjusted, not according to the dictates of conscience, but agreeably to the suggestions of their own vicious hearts.

The Jewish schools, originally directed by a heavenly light, had not fallen into errors so gross; but they were not exempt; they had even embraced some capital mistakes. They represented to themselves a Messiah of flesh and blood, one adapted to the

relish of human passions. They authorised the most criminal remissness, and violated the most inviolable rights of religion and nature. Revenge, in their opinions, was inseparable from man. Concupiscence was perfectly consistent with purity of heart. Perjury changed its nature when it was accompanied with certain douceurs. Divorce was a prevention of discord, and one of the domestic rights of a married person.

The Christian religion appears in the world, and in it other ideas of God, of man, of virtue, of the expected Messiah; other notions of concupiscence, and revenge, of perjury, and of all the principal points of religion and morality. Christianity appears in the world: the Lord of the universe is no longer associated with other beings of the same kind. He is no longer an incestuous being, no more a parricide, an adulterer. He is *alone* in his essence, independent in his authority, just in his laws, wise in his purposes, and irresistible in his performances.

Philosophy is folly. Epicurus proves himself an idiot, destitute of reason and intelligence, by not discerning the characters of intelligence and reason, which shine throughout all the universe; and by attributing to a fortuitous concourse of atoms the effects of wisdom the most profound, and of power infinite and supreme. Pythagoras is a master dreamer, who seemeth to have contracted the stupidity of all the animals, the bodies of which his soul had transmigrated. Zeno is an extravagant creature, who sinks the dignity of man, by pretending to assign a false grandeur unto him, and maketh him meaner than a beast, by affecting to set him a rival with God. The Christian religion appears in the world. The Messiah is not a pompous formidable conqueror, whose exploits are all in favour of one single nation. Revenge is murder; concupiscence is adultery; and divorces are violations of the prerogatives of God, separating what he hath joined together, and subverting the order of the world and the church.

In this manner Christian theology undermined that of the Jewish rabbies, and that of the philosophers of Paganism. It is easy to judge what their fury must be, when they saw their schools deserted, their pupils removed, their decisive tone reprimanded, their reputation sullied, their learning degenerated into ignorance, and their wisdom into folly.

2. Let us pass to our next article, and let us attend the religion of Jesus Christ to court. If the servants of Christ had stirred up no enemies beside priests and rabbies, they might have left their adversaries to bawl themselves hoarse in their solitary schools; to hurl after the innocent, the anathemas and thunders of synagogues and consistories; and each Christian, despising their ill-directed discipline, might have appealed from the tribunal of such iniquitous judges, to that of a sovereign God; and,

with a prophet have said, "Let them curse, but bless thou," &c. Psal. cix. 28. But the grandees of the world, have often as false ideas of their grandeur and power, as pedants have of their jurisdiction and learning; dizzy with the height and brightness of their own elevation, they easily imagine that regal grandeur extends its government over the priestly censer, and gives them an exclusive right of determining articles of religion, and of enslaving those whose protectors they pretend to be. As if false became true, and iniquity just, by proceeding from their mouths; they pretend, that whatsoever they propose is to be received, because they propose it. "And muscular power is exercised in acts of cruelty, against those who conscientiously and courageously refuse to submit to their dogmas." Thus the religion of Jesus Christ, hath armed a tyrant against a martyr; a combat worthy our most profound consideration, in which the tyrant attacks the martyr, and the martyr the tyrant: but with very different arms. The tyrant with cruelty, the martyr with patience; the tyrant with blasphemy, the martyr with prayer; the tyrant with curses, the martyr with blessings; the tyrant with inhuman barbarity, beyond the ferocity of the most fierce and savage animals, the martyr with an unshaken steadiness, that elevates the man above humanity, and fills his mouth with songs of victory and benevolence, amidst the most cruel and barbarous torments." Acts vii. 54, &c.

3. I said, further, that the religion of Jesus Christ has often occasioned troubles in the church, and excited the pastor against his flock. The gospel ministry, I mean is such, that we cannot exercise it, without often applying the fire and the knife to the wounds of some of our hearers. Yes! these ministers of the gospel, these ambassadors of peace, are sometimes incendiaries and fire-brands.

Two things make this article very plain; consider our commission, and consider society. It is our commission, that we should suffer no murmurings in your adversities, no arrogance in your prosperities, no revenge under your injuries, no injustice in your dealings, no irregularity in your actions, no inutility in your words, no impropriety in your thoughts. Society on the contrary, forms continual obstacles against the execution of this commission. Here, we meet with an admired wit, overflowing with calumny and treachery, and increasing his own fame by committing depredations on the characters of others. There, we see a superb palace, where the family tread on azure and gold, glittering with magnificence and pomp, and founded on the ruins of widows and orphans. Yonder we behold hearts closely united; but, alas! united by a criminal tie, a scandalous intelligence.

Suppose now a pastor, not a pastor by trade and profession, but a zealous and religious pastor; who judgeth of his commission, not by the revenue that belongs to it, but by the duties which it obligeth him to perform. What is such a man? a fire-brand, an incendiary. He is going to sap the foundations of that house, which subsists only by injustice and rapine; he is going to trouble that false peace, and those unworthy pleasures which the impure enjoy in their union; and so of the rest. Well may such putrid bodies shriek, when cutting and burning, and actual cauteries are applied to the mortified parts! Well may the criminal roar, when the judgments of God put his conscience to the rack! But censure and reproof are the duties of all Christians; Christianity, therefore, will often excite trouble in families, and private circles, so long as a God of truth hath commanded, "Thou shalt not suffer sin upon thy neighbour, but in any wise reprove him."

The Grace of God Manifested.

A SHORT ACCOUNT OF JAMES HORTON.

(Concluded from page 148.)

Soon after he had experienced this great blessing, he joined the Methodist Church with his parent, and having stood out his six months probation, and being approved, he was received as a member in full connexion at a Quarterly-Meeting in New-Rochelle, on the 24th day of December 1806. This took place but little more than a month before it pleased God in his inscrutable providence, by a short illness, to remove him from this state of trial in the Church Militant, to join the Church Triumphant. A short race; but well run! We shall now proceed to give some account of his last sickness and happy death.

About two weeks previous to his death he began to complain of a slight cold which he had taken. But as the disorder was not severe, it excited no alarm till about four days before his decease, when he was suddenly seized with violent pains in his bowels. This attack was severe; but it lasted but a few minutes, when the pain shifted to his breast and stomach, which was soon followed by vomiting, of which he never was relieved till death, the great Physician, who cures all mortal complaints, gave him a final discharge. It seems he had a presentiment of

his approaching end, as he told his mother expressly about the time of his being taken worse, that he never should recover. And when his mother sought to encourage him, and told him not to be frightened, he said, "I am not frightened, mother, it would be better for me to go than to stay."

His illness continuing to increase, a physician was sent for, and medicine administered; but all proved unavailing. It soon became evident from the symptoms of the disease, as well as from his own express declarations, that he could not long continue. He often declared to those who attended him that his stay would be short. He seemed concerned for his mother, and told her he was afraid she would get sick. She replied, "O no, James; I want to do all that I can for you: perhaps if the means are blessed you will recover." To this he answered, "the will of the Lord be done; perhaps I had better go than stay—If I should get well, I might backslide; but now I am ready and willing to depart and to be with Christ, which is far better.

He remained in this sweet composure of mind, and heavenly tranquillity of soul through the whole of his severe affliction. Although his bodily distress was great, and his pains extreme; his mind remained at perfect ease, and a calm serenity seemed to dwell within. He often prayed for patience to endure to the end, and that he might be able to resign himself up into the hands of his divine Lord and Saviour without repining. His language frequently was, "Lord give me patience." And God granted him the desire of his heart.

A neighbour coming in, and going to his bed-side, repeated a passage of scripture, upon which he said in holy rapture, "O blessed promise! I feel no fear of death, the sting of death is taken away from me; I think I can say from a heart-felt experience, I know that my Redeemer liveth." This was the night before his death, when his body was evidently suffering great distress, yet his soul was so transported and ravished with a view of Jesus' love that he could sing cheerfully,

> "Jesus can make a dying bed,
> Feel soft as downy pillows are,
> While on his breast I lean my head,
> And breathe my life out sweetly there."

Shortly after, his attentive nurse coming to his bed-side, beheld him with eyes and hands lifted up towards heaven, crying, "Glory, glory to God."

He was now reduced to the last extremity of weakness; and although another physician was called, no relief could be obtained; so that all hope of his recovery was given over. Yet

his mind remained undaunted, and his confidence unshaken. When his afflicted mother was solicitous to do something for his relief, he told her it would do him no good at all. His aunt standing by the bed said, "O James, I hope you may get well again." He replied, "I cannot go in a better time. The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Having now no hope of recovering, and being very sensible that his time was short, he felt a desire, while he had strength sufficient, to take a solemn leave of his friends, and bid them all farewell. But a little before he departed, his attentive physician came and took his hand to ascertain the state of his pulse. He looked up at him, and said "O Doctor, my pulse will all shortly be no more." About ten o'clock in the evening he turned on his left side and seemed to repose a little, but suddenly turned back on his right, as if in haste to bid them all adieu.

He first asked his Father to lay behind him, which he did. He then said, "It will be a great loss to you, Father, but you must try to bear it." He then raised himself in bed and said, "I should be glad to live till morning, to warn all the neighbours; but the will of the Lord be done." He then called his mother, saying, "I am arraid it will be too much for her to bear." When she came he was bidding his brother Joseph farewell. "Farewell Joseph," said he, "I am going to glory. Serve God that you may come to Glory with me." He then cried out aloud, "O glory! Hallelujah." His tender mother now took his hand in her's, and with streaming eyes and aching heart, bid him a long farewell. "Farewell mother," said he, "I am going to Glory before you. O! Mother be faithful, and shortly you will come to Glory with me." Perceiving her to be much affected as she still held him by the hand, he said, "O Mother! don't weep for me; but weep for yourself and children. I am going to Glory. O! Mother, I prayed that I might die shouting, and the Lord hath heard and answered my prayer. O glory! glory! hallelujah!" His mother, as she turned from him, prayed to the Lord to give him an easy passage through the valley and shadow of death. On which he cried, "Amen. God grant it." He then bid his younger brother John farewell, likewise his sisters, and also some of the neighbours, who had by this time colleeted to witness this truly affecting scene. His nurse and doctor were also remembered. Those who professed religion he exhorted to be faithful to God, that they might meet him in Glory. Those who did not profess religion he exhorted to repent and serve God, that they too might meet him in Heaven.

At last came his youngest sister, then about six years of age, who, seeing them all weeping, ran and caught him by the hand.

As soon as he saw her he cried "here is little Jane. Farewell Jane, I am going to Glory." The child answered, weeping, and sobbing, "I want to go to Glory with you." He cried out, "Amen! God grant it, I want you all to come to glory with me." He then spoke to them altogether. His physician seemed to lay with greatest weight upon his mind. To him he said, "O! Doctor, I believe you have done all you could for my body. But vain is the help of man! O! Doctor, I have a great regard for you. I feel for your poor soul. You must meet with a change of heart or never come to Glory. You must, you must be changed."

An aged widow, upwards of eighty years of age, who boarded in the family, came in to share in his last advice and benediction. As soon as she came to the door he cried out, "O, there is Mother Rowe." When she came to the bed-side he took her by the hand and said, "Farewell mother Rowe, I am going to Glory before you. Give up your whole heart, and serve God faithfully, and then you will come to Glory with me.

He seemed now to be filled with joy unspeakable and full of glory. With glory in his soul, and heaven beaming in his countenance, he asked them to sing a hymn. But they were all too much affected with the scene before them to comply with this request. He lay still about a minute and then began to sing aloud,

"Jesus my all to heaven is gone,
He whom I fix my hopes upon,
His track I see and I'll pursue,
The narrow way till him I view."

In singing the last words his strength failed him a little; but he soon recovered, and cried out, "O Glory, Hallelujah!" He seemed much exhausted by the exertions he had made in speaking and singing so long. But yet his whole soul seemed engaged in the blessed work of praising and adoring his gracious Saviour. O! what an important moment, and how full of instruction to all that were around his dying bed!

At length the physician asked the nurse for the cup of nourishment, who came and brought it, and the doctor took it, and offered him some to take, telling him it would make him raise easier when he vomited; but he said, "O! Doctor it can't do me any good, I cannot go a minute too soon."

While speaking, exhorting, and singing, his body seemed to be a little easier. But soon after he had done speaking to his friends his vomiting and pain returned again with redoubled force, so that he seemed to be a little delirious. Not so much however but that he knew those that stood by him, often calling

them by name, especially his kind physician whom he seemed to have most on his mind.

He now lay with his eyes and heart lifted up to Heaven, and was heard to say (and they were his last words) "Come Lord Jesus, and come quickly." His last petition was answered,—for between the hours of two and three of the clock, he sweetly fell asleep in the arms of his dear Redeemer without a sigh or groan, on the 31st day of January, 1807, in the eighteenth year of his age.

Religious and Missionary Intelligence.

For the Methodist Magazine.

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN THE WESTERN COUNTRY.

Introductory remarks to Short Sketches of Revivals of Religion, among the Methodists in the Western Country.

No. I.

KENTUCKY being the first settled, of any part of the western country, by English settlers, will of course first demand our attention. From the description given of the first settlement of this country by its biographers, we may more readily form some ideas of *forts*, and other *military stations*, than of *Churches* or *Chapels*. A company of Baptist preachers, being among the large number of those who were early locaters of lands in this state, gave the first impulse in favour of their people; they established the first religious societies, in the then district of Kentucky. In the year 1784, Mr. Rice of the Presbyterian order, established himself at Harrods-station, (now Harrodsburgh, Mercer county;) and in the same year, Mr. Rankin of the Seceder order, took charge of a congregation in Lexington. About the same time, several local preachers of the Methodist church, settled in different parts of the district; and began to raise Societies. One of these I am informed, whose name I am sorry that at this time I cannot give with certainty,* having about this time returned to the settlement on some business, or to aid in the removal of some of his connexions or friends; on their way out, in descending the Ohio river, the boat, in which were a number of women and children, was attacked by the

* A Mr. Tucker.

Indians; a battle ensued; the preacher received a mortal wound; fell on his knees, and thus fought, until by his bravery and presence of mind, as it is said, the boat was rescued. He died immediately after, shouting and praising the Lord! I am personally acquainted with another local preacher* who about this time was fired on whilst descending the same river, and had one arm shattered by a ball, from the guns of the same enemy.

In the first settlement of the country, such were the commotions produced from the wars with the Indians, and the events of the Revolution, that religion appeared to make but a slow progress among the people. The Presbyterians at this time took themselves mostly to the towns, and popular settlements; and the Baptists and Methodists in some degree took to the hedges, and highways. The Baptists at first appeared to gain a considerable degree of ascendency, and are yet very respectable as to numbers and influence: but truth compels me here to make some remarks, though they may appear harsh at a distance, yet here, in the midst of this people, must be admitted to have weight. Not confining these remarks to the body in the general, their own historian, Mr. Benedict, will bear me out in their application to government, as to some in particular: with this qualification of the subject, in addition to Mr. B.'s remarks, I must say that the crampt principles of these people, in regard to the doctrines of grace:—their church communion:—and their pertinacious adherence as a church, not only to the practice, but to the principles of slavery† (the curse of America;) are calculated to bring their system of things to an end. It does not require the spirit of prophecy to foretel, that unless a radical reformation takes place in this church, not only in regard to the above particulars, but their subserviency to politics and popular politicians, their posterity must fly to other societies of christians for succour. Gladly would we desist as to further remarks; but certain it is, that their neglect of *Infant Baptism*, and of the proper observance of the *Sabbath;* the neglect of the education of their children, particularly in regard to the principles of the Christian Religion, have had a baneful effect upon the morals of the rising generation, in this state.—However, amidst all the consequences flowing from such a system of things as has hitherto been tolerated amongst the Baptists, a great proportion of this community are becoming more tolerant in their principles, and some of them are now throwing off their contracted system and prejudices, which appear to have been riveted upon the minds of the first of the persuasion

* Mr. Philip Taylor, (of Shelby County.)
† See Association 1805. B. III B. page 232.

in this country, by the intolerant spirit and opposition of the Protestant Episcopalian Establishment of Virginia; from whence they first, and indeed, in the general, the most influential emigrants came to this country.

In the year 1786, the Methodist travelling connexion, extended their aid to their societies in Kentucky; and sent out two preachers, both of whom deserted them in Mr. James O'Kelly's schism; which took place shortly after, and took off from the connexion a few others; they both however went to nothing: one died long since, the other still lives a poor backslider! These preachers' places were soon supplied by others whose names will be long gratefully remembered. The numbers of preachers increased from time to time; and from this small unpropitious beginning, have grown, first, the Western conference, since erected into "the Ohio," "the Tennessee," "the Missouri," and "the Mississippi," Conferences. These now embrace, exclusively of travelling preachers, 69,859 members.

For near twenty years, from the first commencement of the settlement of the country, (from the causes perhaps before assigned,) there does not appear to have been any considerable movement as it respects general reformation in any of the churches. About the commencement of the present century, a general revival amongst the Baptists, Presbyterians, and Methodists took place. With the Baptists, as a church, the revival appeared to be confined pretty much to their own people, and in particular congregations. With the exception of one or two congregations, perhaps more, they were of the old order of *Regular Calvinistic Baptists*. As such they did not continue long embodied; but split into various divisions, and sub-divisions. The cause of all these divisions may be very easily traced to their source, from the suggestions before made.—The revival amongst the Presbyterians and Methodists, commenced in the year 1799, and in 1800, in the lower part of Kentucky, under two preachers, brothers, one of each denomination, who held their meetings together in Logan and Christian Counties, on the waters of Gasper river, and perhaps other places. Having thus united in the work, they found themselves straitened in their houses, on account of the increase of their congregations. In the summer they took to the woods. The people in order to accommodate themselves, carried provisions for their families and beasts, in their waggons; erected tents, and continued some days in the exercises of singing, prayer and preaching! Thus commenced what has since received the appellation of "Camp-Meetings;" a revival of the "Feasts of Tabernacles." It is one among the great means of grace with which the modern Christian Church is blessed: It is every way calculated to spread the blessed work, and no marvel that

the devil should make such sore thrusts at the institution on the commencement, but his weapons hitherto turned against them, have failed. These meetings are a peculiar blessing to the people situated as those in the West are: at them the minds of the people for days are taken off their various temporal concerns, and their hearts become the temples of the great God! It was not for these favored people in the remote part of the state to have their banquet altogether alone. The work continued to revive and spread, and the novelty of the meetings excited the curiosity of thousands.

THEOPHILUS ARMENIUS.

(To be Continued.)

Extracts from the first report of the General "Wesleyan Methodist Missionary Society," at a general meeting held on Monday May 4, and by adjournment, on Thursday, May 7, 1818.

ASIA.

CEYLON.—The last Report stated, in considerable detail, the efforts of the Missionaries in this island in the erection of new places of worship; the repairing of some churches in the province of Jaffna (granted to them by the local government) which had long laid in ruins; the establishment of schools; the translating and printing of the Scriptures; and in preaching to the natives. In these labours they are persevering with unabated zeal; and, notwithstanding the very low state of religion among those of the Cingalese who profess the Christian name, and the superstition, ignorance, prejudice, and atheism of the pagan part of the population, not without cheering hopes of great ultimate success. The small societies they have been the means of raising up at their different stations are collectively increased to 100. Four new stations appear on the Minutes of their last Conference, held at Colombo, to each of which a Missionary is appointed; and as their number is now increased to thirteen, including two converted priests of Budhu, who act as catechists, it is hoped that the accounts from the Mission there will continue to present new and glorious evidences that the "gospel is the power of God unto salvation" wherever it is preached; and that there are no moral difficulties too powerful for it to surmount, no darkness too intense for it to disperse, and no habit too powerful for it to subdue.

To liberate the Brethren at Colombo from the press of labour which has devolved upon them, in consequence of the Mission Printing-office being established in that station, the Committee lately engaged and sent off a printer to superintend that department of the work; and to give his Sabbaths and leisure time to

the promotion of the spiritual objects of the Mission. This measure was earnestly requested by the Brethren at Colombo; and will at once keep up the activity of the press, now become of great importance; and enable those who have been occupied too much in its mechanical superintendence, to apply themselves fully to the work of translation, and the preaching of the gospel.

In the education of the children of the natives, large and increasing exertions are making, and especially in the South, or Cingalese part of the island; and the schools have been extended far beyond the anticipations of the Committee.

According to the last school return, up to December 29, 1817, on the Colombo station were eight schools, containing 524 children; at Negombo, five schools, 250 children; Caltura, two schools, 121 children; Galle, five schools, 190 children; Matura, seven schools, 391 children; Jaffna, one school, 52 children; Trincomallee, one school, and 30 children; making a total of 29 schools, and 1658 children. Large as is the number of schools already established, in the short period of the existence of the Mission, and amidst the various other engagements of the Brethren, they might have made them more numerous, in the North part of the island, had they not determined that their schools should be, in the strictest sense, schools for the instruction of children in the principles of the Christian religion, and for the purpose of bringing their minds under its influence. "As we came," says Mr. Lynch, "to a heathen land, for the express purpose of preaching the gospel of Jesus, in opposition to idolatry of every kind, we judge, in order to be consistent, that the same gospel should be taught in our schools. These circumstances stand against us. We will have neither heathen teachers nor heathen books employed in them." In this the Committee judge that the Brethren have acted under proper views. A Mission school ought to have a higher object than merely to teach useful science. Its only legitimate purpose is to teach Christianity; and science only as an instrument to promote that great end of all Missionary exertions.

Of the converts made from paganism to Christianity, by the instrumentality of our Missionaries in Ceylon, we have the following testimony from Mr. Harvard, in answer to an enquiry of the Committee as to the truth and extent of that change which they had professed. "As it respects the nature of the change which our converts have undergone, I have no hesitation in saying, that in every case it has been real, according to its degree. There has been a real conviction of the falsehood of their previous faith, and a real persuasion of the truth and excellency of the gospel. I have had every opportunity of being satisfied on this point. As in each case of conversion from heathenism the change has been real, so it has been *operative*. In none of them

have there been any lingerings after their former idolatry. They have renounced their former practices; and, so far as my knowledge has gone, their conduct has been in constant conformity to Christian *practice*. To a very gratifying extent the change in our converts has been *experimental*. It is scarcely to be expected, that a man coming out of the darkness of heathenism, under the ordinary influences of the Spirit, should very rapidly apprehend the things of God. However, in all we have been satisfied of a conviction of sin, and an earnest desire to be saved. In some cases we have had professions of religious enjoyments, which we dare not call in question, and which have been justified by a corresponding faithfulness and consistency of life. Some time ago Benjamin Parkes (a converted Budhu priest, now employed as an assistant,) was near death. My heart was much affected at his situation, and my prayer was, that if the Lord was about to remove him from this world, he might be able to give me some satisfactory proof that he was in a saved state. I had frequent conversations with him. He was fully sensible of his fallen state; and would tell me, that his only trust that God would accept him was through Jesus Christ. As his illness increased, so did his meekness, and apparent preparedness for another world; and, from what I heard and saw, had he died I should have been quite satisfied of his future happiness; and if I had had to commit his body to the ground, I should have done it with tears of joy and not of grief. It, however, pleased God to raise him again, and he continues the same. He is an honest, humble, and enquiring Christian."

The printing establishment at Colombo continues in full activity; and besides catechisms, various school-books have been issued; of which there was so lamentable a deficiency in the island, that in several of the old schools, the schoolmasters had been obliged to resort to heathen books for the instruction of the children. This want is now supplied; and a good supply of elementary publications, proper for Christian schools, has been put within the reach of the schools of every denomination, as well as our own. Various religious tracts have also been published for the use of the natives: but the noblest application of the press has been the printing of the Holy Scriptures for the Colombo Bible Society. The Committee have lately received copies of the New-Testament, in quarto, of the Cingalese Testament, the translation of which was commenced, and carried on to the second chapter of St. Paul's second Epistle to Timothy, by the late W. Tolfrey, Esq. whose death, learning, and piety equally join to lament; and finished by Messrs. Armour, Chater, and Clough, assisted by learned natives. Another edition, of a smaller size, and better adapted for general circulation among the natives, is, we hope, by this time commenced. In addition

to the New-Testament in Cingalese, there have been printed at the Mission Press, the Parables of our Saviour, the Discourses of Christ, the Sermon on the Mount, separately; Ostervald's History of the Bible, abridged; Prayers and Collects from the Liturgy, all in Cingalese; and the Miracles and Parables of our Lord, in separate volumes in the Tamul. In a recent letter from Mr. Fox, he adds, "We shall shortly have a New-Testament in the Portuguese of this country, and thus give to a numerous portion of the inhabitants what they never had, the word of God in a language they can understand."

On the subject of the Cingalese translation of the New-Testament, and the translations intended, the Committee of the Colombo Bible Society, in their Fifth Report, thus speak:

"The loss of Mr. Tolfrey would have been to this Society quite irreparable, if his own learning and talents had not been the means of producing successors to carry on the work which he had begun. The native translators had gradually acquired, by so much practice under such a skilful master, a greater knowledge of English, and a readier facility in finding proper expressions in their own language to convey the meaning of the English. Mr. Chater, a Baptist Missionary, who had for several years resided in the Burmah country, and learned to speak the language, had for some time availed himself of Mr. Tolfrey's assistance to acquire a grammatical knowledge of Cingalese.

"The familiar acquaintance of Mr. Armour with the Cingalese, which he speaks and reads with the fluency of a native, is well known. His literary acquirements, as well as his religious zeal, have been often noticed in these Reports. Mr. Clough, a Wesleyan Missionary, has also attained to a competent knowledge of Cingalese.

"The new translation has been carried on under the voluntary superintendence of these three gentlemen, ever since Mr. Tolfrey's death. They meet four times a week, at the Wesleyan Mission-House, where they have the advantage of a good library; and the Printing-office is almost adjoining to the house in which they assemble.

"It is with a most lively satisfaction that your Committee now informs the Society, that the whole translation of the New-Testament is finished: the last sheet has been printed; and a copy is now presented to the General Meeting.

"The liberality of the Parent Society has already provided materials for binding this edition of the New-Testament; so that in a very short time it will be ready for circulation.

"The completion of the New, has been immediately followed by the commencement of the Old-Testament. No delay is suffered to intervene. Mr. Layard, a member of the Committee, who has for some time attended the meetings of the translators,

is determined to continue his assistance; and the three superintendents of the translation have already communicated their resolution to carry on their labours, without interruption, until the Cingalese are in possession of the whole Bible in their own language.

"This will be quite new, for no part of the Old-Testament has ever been printed in Cingalese, except the books of Genesis, Exodus, and Leviticus.

The long practice which the translators have had with the New-Testament, and the good management and activity shewn in the conduct of the Wesleyan Press, are favourable to the hope of a rapid progress in translating and printing the Old-Testament. Your Committee are also in daily expectation of a new fount of Cingalese types, which being considerably reduced in size, will facilitate the work, as well as diminish the expence."

The following extract from the Anniversary Sermon, preached before the Society by the Rev. G. Bisset, and printed with the Report, will be read with interest.

"Attached to the regular Church by education, by profession, by affection, as the great majority is, of our Society for the distribution of the Scriptures, we must avail ourselves of the instruments which Providence has been pleased to bring within our reach; nor sacrifice the propagation of the gospel to the maintenance of any particular doctrine or discipline. Without their various aid, our exertions would be weak and inefficient.

"The Wesleyan Methodists are the skilful and industrious conductors of our press; one of the most learned superintendents of our Cingalese translation is a Baptist; and the respectable Americans have, with true Missionary zeal, at once abandoned the stations of European residence, and fixed themselves among the natives, whom they are labouring to instruct and convert.

"A more striking example of the spirit of cordiality in which all is carried on there cannot be given, than a simple account of the present mode of translating the Scriptures into Cingalese.

"The native translators are the same learned and intelligent men who have always been employed; and it is not a little remarkable, that three of the most profoundly skilled in the literature of their country, were, but a few years ago, priests of Budhu. The superintending Englishmen are, a preacher of the gospel in the Portuguese and Cingalese languages, following the Liturgy of the Church of England, and holding his appointment from Government; a Baptist Missionary; and a Wesleyan Methodist. Their meetings are held four times a week, at the Wesleyan Mission-House, where they have the benefit of a theological library; and they are close to the press which is employed in printing their work. It is to their union and zeal that

we owe the late completion of the Cingalese New-Testament, and must look for a translation of the remainder of the Bible.

"Were we to be deprived of their united talents, I know not how this important work could be continued."

The great utility of the Printing-office at Colombo, in providing for the natives of the southern parts of Ceylon the means of instruction, by means of the Scriptures and other books, has determined the Committee to recommend to the Conference a similar establishment at Jaffna. The language spoken in the Northern division of the island is the Tamul, and the inhabitants chiefly of Malabar origin. Hinduism too is the prevailing paganism of the North, as the religion of Budhu is that of the South; and though some works in the Tamul have been printed at Colombo, it will doubtless be the most efficient means of communicating the Scriptures and other publications in Tamul, by a separate establishment, where printing in that language will be the principal object. The importance of this part of the island is also heightened by the circumstance, that its language is also the language of a very large proportion of the opposite part of the continent of India; and whatever books are published there, and whatever of Christian knowledge and influence is produced, must be felt and circulated in the numerous population of the neighbouring Continent, from the constant intercourse which exists between them. For this reason too, the Committee have recommended the appointment of three additional Missionaries for the province of Jaffna; that every effort may be made to revive the Christian religion in a province where, formerly, paganism was almost utterly extirpated; but, where, from the supineness of later Christians, one of the worst forms of modern paganism covers the country with its polluted temples. Triumph in this quarter must make a powerful impression upon the idolatry of India itself; and many suitable instruments may, by the divine goodness, be raised up to communicate the knowledge of Christ in a tongue native to both, in that extensive district on the Continent where the Tamul language is spoken. Much greater difficulties and discouragements have presented themselves to the Missionaries in the North than in the South; but the importance of a Christian Mission there, will, we hope, only rouse them to new and superior efforts.

For much valuable information on the religious state of Ceylon, and other subjects connected with Missionary efforts, the Committee are greatly indebted to the condescension of Sir Alexander Johnston, who, since his return to England, has honoured them with several interviews; and whose communications have equally marked a profound judgment, and the most laudable zeal to promote the cause of Christianity among the natives of an island already so much indebted to his humane and enlight-

ened exertions. For these communications, and for the attention of that gentleman to the Brethren in Ceylon, and the valuable counsels with which, at different times, he has had the kindness to favour them, the warmest thanks of the Committee are due; and in this sentiment they will be joined by the numerous friends of Missions throughout the kingdom. The late letters from the Missionaries to the Committee are, as might be expected, full of expressions of gratitude to this gentleman, for his kind and disinterested encouragement of their labours, and of regrets at his departure.

A circumstance has occurred of an interesting kind, as connected with its probable results in the promotion of the work of God in Ceylon. Two priests, of the highest order of the Buddhist priesthood, were brought to England by Sir Alexander Johnston. They were taken on board his vessel when on the point of sailing, at their own most pressing request; and cheerfully submitted to the difficulties and privations of the voyage, that they might be placed under the care of the same religious body by whom the Wesleyan Missionaries had been sent out, to be instructed in Christianity and European knowledge.—The committee agreed to take them under its protection; and liberal offers have been made, by several friends, for their support whilst they remain in England;—a generosity towards these interesting strangers, which the Committee hope will be imitated by others. The Rev. Dr. Clarke having kindly offered to superintend their religious and literary instruction, under the direction of the Committee, they are now under his care; and the zeal and affection with which he has applied himself to promote their best interests, will, we hope, be fully rewarded by the divine blessing upon his labours, and their true conversion to the faith of Christ. Their learning, and character among their countrymen, will, in that case, be powerful auxiliaries to their future exertions to communicate the light of the gospel to their benighted country; and very reasonable hopes may be entertained, that the cause of Christianity may, by their means, be greatly promoted in Ceylon.

Such is the general aspect of the Ceylon Mission. All those means which appear essential to the diffusion of Christian knowledge and influence have been put into activity:—the printing and circulation of the Scriptures and useful books on religious subjects, the instruction of children in the faith of Christ, and the preaching of the gospel. Generally, those stations appear to be occupied where the population is greatest, or the access to the pagan natives most easy; and the neglected professing Christians of the island have been again visited.—In many of these stations, "laborious man has done his part," or is diligently employed in performing it; but the blessing of

God is necessary to make it to prosper; and the Committee would join with all who are anxious for the spread of Christianity in heathen lands, in praying, with special reference to the work in Ceylon,—"Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon them, and establish thou the work of their hands upon them; yea, the work of their hands establish thou it."

Bombay and Madras.—In Bombay and Madras the Mission has not been enlarged, according to the direction of the last Conference, one Missionary only being fixed in each place. This the Committee regret; as it has been only for want of funds that more has not been done by them, in conjunction with other Christian bodies, to meet the spiritual wants of Continental India. The Committee earnestly trust that the increase of supplies may enable them to enlarge their exertions in this direction, and in this confidence recommend the appointment of two additional Brethern. For what are all the Missionaries employed among the millions even of British India? As men immortal and accountable, living in the practice of idolatry, "that abominable thing which the Lord hateth," they are objects of deep commiseration; but they have a special claim to our regards as fellow-subjects, and inhabiting portions of the earth which Almighty God, in his providence, has now made a part of the British empire. The new and awful discoveries which are daily made of the polluting and murderous nature of their superstitions, in writings of unquestionable authority, with the success of the Missionary labours of the excellent men of other denominations already employed there, the Committee think ought to be considered as special calls upon British Christians to increase the means of acquainting the natives of India with their divine religion; and to persevere in the glorious toil, until the name of Christ shall be sounded throughout the vast extent of our oriental dominions, and one God and Saviour shall be worshipped by every subject of the British throne.

New-Holland.—A recent letter has been received from Mr. Leigh, who is labouring alone in this colony; but will soon, it is hoped. be joined by Mr. Lawry, who sailed a few months ago for that station. He makes pressing appeals to the Committee for additional help: and besides the fourteen places in the colony, at which he regularly preaches, itinerating among the settlers, he had received invitations to six other places; which, he observes, he has the affliction to pass and repass without being able to visit. The societies increase; and every prospect of great usefulness presents itself. As many of the aboriginal natives of that country are occasionally met

with by Mr. Leigh in his excursions, it is hoped that, on the arrival of Mr. Lawry, not only will the calls of the settlers for religious help be met, but something effectual be done by the Brethren for the civilization and Christian instruction of the natives themselves. Mr. Lawry was encouraged by the Committee to make the attempt, and considers this as one of the objects of his Mission.

The following extracts are from a late communication of Mr. Leigh, dated "Sydney, September 9, 1817."

"I am glad in having to say that the Mission in this place is growing. The work appears to be gradual, but deep.—Our little sheep-folds are at present preserved from the power of the lion; and the sheep feed in green pastures, and by still waters.

"Within the last six months I have had the pleasure of receiving and conversing with eight Missionaries, sent from the London Society for Otaheite. All of them have acted in union with me, and have been zealously employed in preaching in my circuit. It is my duty to say, that they have conducted themselves towards me, and the cause in which I am engaged, as men of God; and I hope and pray that the God of all grace may preserve them now they are among the heathen, and crown their labours with thousands of souls truly converted, and made meet for heaven.

"There are more places to which I might go than those which are already attended to: but it is impossible to attend to any more, or make any alteration in the present plan of action, without three preachers. Two preachers can do very little more than I now attend to; and therefore I hope, and pray, and beseech you to supply us with sufficient preachers, that we may extend our labours to those who most need us. My present sphere is not one hundredth part so extensive as I wish it to be. Indeed, the field which requires Missionaries is not yet entered into. There are several districts in which there is neither church nor preaching-house, and the people are crying out for the gospel. I have been invited time after time, but I cannot, I dare not neglect my prior engagements.

"I propose the formation of three circuits: the first, Sydney, the second Panomotta, and the third Windsor. My reasons for wishing the adoption of this plan are the following. The settlers are at so great a distance from each other, that the people are afraid to leave their houses and property, from fear of ill disposed people, who are continually watching for opportunities to defraud and oppress their fellow-creatures. Several who have left their houses to attend divine service where we have stations, have been discouraged from continuing, on account of their having to return to their dwellings robbed of all

they had. I am persuaded, that many, who are labouring under these disadvantages, would be glad to receive us into their houses and families, could we attend on them. From these considerations your Missionary has proposed, and already acted on, the following plan; that is, to preach from house to house, even to a single family: and I can say that, from a conviction of duty, I have experienced as much of the power and presence of God while preaching to my congregations of twelves and twenties, as I have while preaching to as many hundreds in England. The number in society is seventy; and I expect an addition the next time I go into the country."

Here, as in other places, an attempt had been made, by a letter in the Sydney Gazette, to excite an opposition to Missions; but it was immediately discouraged by the excellent governor of the colony; who, in the government and general orders of the 15th of January 1817, observes, "that he deems it necessary, in justice to his own feelings, and also to the highly respectable and benevolent persons and societies engaged in Missionary labour and purposes, which have ever received his public support and sanction, publicly to express his disapprobation of the letter referred to."

AFRICA.

Sierra Leone.—The work in Sierra Leone, under the care of Mr. Brown, is gradually advancing; but the Mission has sustained a severe loss in the death of Mrs. Brown, and in the removal of Mr. Davis, who has been obliged to leave the Colony for want of health. Mr. Davis, on his return, furnished the Committee with an account of his last labours in Leopold's Town. "I went there in December, 1816. The inhabitants, all re-captured Negroes, understand but little English; and as there were ten or twelve different tribes among them, I found that it would be useless to attempt learning any one of their languages, and I went on teaching them English; and endeavoured to preach among them the unsearchable riches of Christ every morning at five, and every evening at seven, and four times on the Lord's day. I had also a night and a Sunday school, in which were about sixty; and they made considerable progress. I gathered a few of the young people together, whom I met in class. I was sometimes enlivened with hopes, and at other times ready to despair; but as long as my health would permit I continued, faint yet persevering. In November last, the Lord graciously condescended to bless my public labours: there were fifty or sixty under serious impressions, and in the greatest concern for their salvation. I had a chapel that would hold between two and three hundred people, which, as the

people of Bathurst and Charlotte Town attended, was far too small on the Lord's day. I baptised about seventy, and married thirty couple, during my stay there. At Christmas, it was a pleasing sight to me, that instead of drumming and dancing in their pagan manner, as they did the first Christmas I was among them, they flocked to hear the word of God, not only in Leopold, but followed me to other towns. During the last season, when I was about ten weeks without being able to visit them, (and at that time they felt much, as they had no one to instruct them,) they would crowd to my house in town, asking when I would come back; 'For, massa, we no have to pray with us now, and tell us about God.' The day I went back, accompanied by the Governor, when they saw me they left their work, ran to meet me, clapping their hands, and jumping for joy; and at an early hour they crowded the meeting-house the next Lord's day, and received the word with gladness."

The prospect of good among the re-captured Negroes of Sierra Leone is generally encouraging: and the Committee, feeling on the one hand the importance of cherishing these indications of the spread of true religion among this people; and on the other, considering how fatal the climate of that part of Africa is to European constitutions, intend to attempt, at least in part, the supply of this Mission, if possible, by Black or Coloured Missionaries, from our Societies in the West Indies. The expence of the Mission may be somewhat enhanced; but the Committee cannot but think, that the natural source for the supply of Africa with at least a part of its Christian Ministers, is among those of her own race who, by the blessing of God, have been brought to a knowledge of the truth in Christian Colonies.

South Africa.—In South Africa, among the Little Namacquas, Mr. Shaw has been joined by Mr. Edwards; and will be enabled to enlarge his plans for the civilization and conversion of the Hottentots. This excellent Missionary has built a house and chapel almost by the labour of his own hands. He is instructing the people among whom he has fixed his residence in agriculture and the useful arts; and the Committee have, from time to time, sent him such articles as might be serviceable to the Mission in these respects. Above all, his labours, appear to have brought many of the natives to a just knowledge of God, and the first principles of Christianity; and to have affected their hearts with a deep sense of sin, and a desire to become acquainted with the only Saviour.

Mr. Shaw lately took rather a hazardous journey, to establish a communication with the Bushmen. He had the opportunity of removing a prejudice from them against Missionaries,

produced by a report of the Boors, that their object was to collect the natives, and sell them for slaves; and resolved, as soon as his fellow-labourer should arrive, to attempt to reclaim this ferocious race from their wandering and predatory habits; to teach them "to till the ground for subsistence, and to look up to Christ for salvation."

(To be concluded in our next.)

EXTRACTS OF LETTERS FROM NEW-ORLEANS.

March 12th, 1819.

"The walls of the Presbyterian Church are up—it will be finished by the first of June—it will be a large elegant building. The Methodists have large congregations, and about sixty members in society. Bishop M'Kendree preached last sabbath to a large and attentive congregation, from these words, 'God is a Spirit, and they that worship him must worship him in spirit and in truth.' A lady of about thirty years of age was baptised, and the sacrament administered to about *one hundred and thirty* persons. It was a very affecting time. God was manifestly present with his people. Two young men came forward to join the society. They have it in contemplation to build a brick church, if they can raise funds. They intend to solicit the benevolence of New-York.—I am told there is *eleven hundred dollars* collected in Baltimore for the purpose."

March 23d, 1819.

"Considerable exertion is making to get subscriptions for building a Methodist church. Mr. Moore* preaches to large congregations, in power and demonstration of the Spirit. He is much engaged, and fruit of his labour has appeared in many instances."

*The Methodist Missionary in New-Orleans.

To the Editors of the Methodist Magazine.

REVIVAL OF RELIGION IN WEST FARMS.

If the Editors of the Methodist Magazine should insert the following short account of the recent revival of religion at the *West Farms* in their useful Miscellany, they will doubtless gratify many readers.

This place is about twelve miles from New-York, in the county of West-Chester. Formerly religion had flourished

here considerably; but for some time past the people were generally very indifferent respecting the salvation of their souls; and many had abandoned themselves to profane swearing, sabbath breaking, drunkenness, &c. But God, "who is rich in mercy," and "not willing that any should perish," has been pleased to visit them with the out-pouring of his Spirit.

About the middle of September last, a door was opened for the reception of the Methodists, by a member of the church, who had moved from this city. By this means divine conviction arrested many of these careless sinners, and they were brought as condemned criminals, to the foot of the cross. The latter part of October, the people assembled at half past ten o'clock, and sat with solemn attention to hear the word. In the midst of the exercises, a general cry was heard in the congregation for mercy. They wept, trembled, and prayed for mercy. While these penitent souls lifted their eyes to heaven for mercy, those present who had tasted that the Lord was gracious, joined in prayer to God for them. In the evening, news of this work having spread through the village and adjacent country, many flocked together to *see what these things meant*. At this time the power of God descended upon the assembly, seemingly *like a mighty rushing wind*, which produced an awful solemnity in most minds. While some were cut to the heart, and surrendered themselves willing captives to the truth, others were offended, and precipitately left the house, while a few stood looking on with silent astonishment. Prayer was offered to God's gracious throne in their behalf for some time; and, during the solemn exercise, one penitent soul praised God for his pardoning mercy in Christ Jesus. This day, I trust, will be remembered by many with gratitude in eternity.

On the following Sabbath, the report of these things having spread still farther, many convened to hear the word; and this day was as the former, and much more abundant: the number of the convicted was increased, and their groanings, tears, and cries to God for mercy, were truly affecting. From this time the work of conviction and conversion rapidly extended among the people, until now there are about sixty united together in church fellowship, under the Methodist discipline. Some found the peace of God to their souls while hearing the word; some in private prayer, others in prayer meetings, and some others while at their work. While sinners of different grades were awakened and converted, some old backsliders were reclaimed, being enabled again to praise God for his redeeming grace.—As is the case with all who are truly converted to God, these young disciples of Jesus, felt an ardent desire for the salvation of their neighbours and friends, which manifested itself in their attendance upon prayer meetings, and in their daily conversa-

tion with them. The effect of these meetings has been glorious; and although we dare not calculate on the perseverance of all who have made a profession of religion in this, or any other revival, yet they have generally stood firm so far; and it is hoped they may "hold fast the beginning of their confidence unto the end." One of the subjects of this gracious work, has already gone to eternity, leaving a bright evidence behind of having died in the faith of the gospel.

The good effects of this work of God, are not restricted to this place. The adjoining settlements have manifested a desire to have us come among them, for the purpose of holding meetings: so that places where the Methodists have heretofore had no access, are becoming accessable to our ministry. May the good Lord visit them in mercy.

In addition to their having become members of the visible Church, these people at West-Farms are making arrangements to build a house for divine worship, and have already made considerable progress in this design. From present appearances, it is believed they will accomplish their object. To God alone be all the glory ascribed, for all the good which is done on the earth, through Jesus Christ our Lord.

EVANGELUS.

New-York, April 13th, 1819.

Poetry.

For the Methodist Magazine.

MAY.

All hail to the season, when nature again,
Decks the green-cover'd earth in its sweetest array;
When verdure and beauty are found on the plain,
And each pleasure returns with the love-breathing May.

The streamlet, no longer imprison'd with cold,
O'er the new-springing flowers meanders its way;
The cowslip and daisy their blossoms unfold,
And the wood-robin warbles the anthem of May.

Hail, season of beauty, thy welcome return,
Enlivens my soul, and inspirits my lay,
The harp that has slept over winter's cold urn,
Awakes its wild songs, to the beauties of May.

How sweet, and how soothing, at day's silent close
To watch the faint shadows and catch the last ray;
How mild, how majestic the silver Moon throws,
Her soft mellow light on the evenings of May!

How welcome when morning and music return,
The cuckoo's wild note, and the lark's early lay,
Come then, O my soul, and with ecstacy learn,
How praise should ascend, with the carols of May!

In life's chequer'd maze, many sorrows I've known,
And winter and gloom long envelop'd my way,
Yet Mercy and Goodness around me have shone,
And lighted my path with the sunshine of May.

O, then let the Anthem of gratitude rise,
At eve's dewy close, and morning's first ray,
To Him, who, as time to eternity flies;
Bestows, on life's year, the hope yielding May.

CAROLINE MATILDA.

THE

METHODIST MAGAZINE.

FOR JUNE, 1819.

Divinity.

ON THE STUDY OF DIVINITY.

CHAPTER II.

THE DARKNESS OF THE HEATHEN PHILOSOPHY.

THOUGH it is a melancholy truth, that numbers of those who boast of their reason, and intellectual prerogatives, never properly apply those distinguishing gifts; never elevate their minds from earth and earthly pursuits, nor concern themselves to enquire, whence they are derived, and whither they are destined; why they are born, or how they are connected:—Yet one would imagine, that no man, who at all contemplates himself, and discerns those strange contrarieties in his *nature*, which we pointed out in our last chapter, can be indifferent to the important enquiry, whence those contrarieties arose; and how he became so imperfect a creature?

The *true* religion only can satisfy us, in this point; and that religion which shall satisfy us, will bear one strong impression of *truth*. Not willing, therefore, to admit the pretensions of any mode of faith, or system of opinions, unexamined; let us stand still, and take a view of those doctrines and those religions, which propose themselves to our attention, and seem best to deserve it.

"I observe," says a great and original writer, "a multitude of religions in all countries and times. But they are such as neither please me with their morals, nor move me with their proofs. Thus I would without distinction, at once reject the religion of *Mahomet*, or of the *Chinese*, of ancient *Egypt* or *Rome*, upon this single reason; because not one of them being able to produce more signs of truth than another, reason cannot in justice prefer one mode to another."

The religion of *Mahomet* debases human nature so low, gives us so mean and puerile an idea of the Deity; and so foul a prospect of the celestial enjoyments; that reason unprejudiced, cannot hesitate to reject it; and nothing, but the want of a true exertion of reason, can prevent a general rejection of it. It may also, by the way, be remarked, that the manner in which it was first propagated, and by which it is at present supported, are strong evidences against it. Fire and sword, the temporal power, and the threat of persecution, are useless in the cause of truth.

So well satisfied are we, in the present enlightened days, of the preposterous absurdity of Idolatry; that the most unlettered Christian would instantly stigmatize as false and devilish any system which proposed such worship. The religion, therefore, of the *Heathen*, on this account, merits no attention. But the *Wise Men*,—who anxiously sought after truth; who travelled unwearied from clime to clime, in pursuit of it; and who returned, fraught with Science, to their own countries, there to diffuse the sacred light;—these *Philosophers* may be supposed capable of informing us. Investigation, accurate as theirs, cannot have been totally fruitless. Let us hear then what satisfaction we may derive from their schools.

It is impossible, in the narrow compass of two pages, to mention the different and disagreeing sentiments of the several men of wisdom, in the ancient, world. We shall therefore satisfy ourselves, with observing, that as the three principal sects of the Philosophers were those of the *Porch*, the *Garden*, and the *Academy**, the *Stoics*, *Epicureans*, and *Sceptics;* so they propose the chief topics of instruction, and the most material decisions respecting the nature of man.

The *Stoics*, at whose head was *Zeno*, viewed human nature in its *dignity* only. They conceived and taught, that man was *self sufficient*, and in and from himself capable of attaining all the ends of *wisdom*, *virtue*, and *happiness*. The *wise* man, with them was the *happy* man; so happy, that external or internal evils, they declared, could by no means affect him; that *pleasure* or *pain* to him was equally insignificant. Unseduced by the one, he was untouched by the other; and, complete in himself, was to himself a *God*. Thus they gave the lie to those infirmities, feelings, and defects, of which every human being is and must be conscious.

* They were denominated from the places, in which they taught. Zeno in the Στοα or *Porch*, whence his followers were called, Stoics,—Epicurus in a Garden.—Pyrrho, &c. in the Academy. For a full account of these Philosophers and their opinions, see Diogenes Laertius, or Stanley's Lives of the Philosophers.

But if the *Stoics* elevated human nature too high, and looked only on the fair side; the Philosophers of the *Garden*, under the instruction of their master, the pleasure-loving *Epicurus*, debased it as low, and beheld it only on the worst side. They considered man, as a superior kind of *brute;* born to gratify his passions, and indulge his appetites; and in this, which they denominated *pleasure*, they placed his sovereign good! *Venus* and *Bacchus* were the deities, at whose altars they paid most frequent adoration. And while they sensualized the human soul, and sent man to graze and grovel with his fellow brutes, they left the conduct of things to the blind management of chance, and totally removed the foundation of religion, by removing the superintendence of *Providence;* peopling heaven, as they did, with an imaginary crowd of insignificant, worthless gods and goddesses, who, as they taught, did nothing but eat and drink, indulge and intrigue, like the veriest *debauchees* upon earth.

A doctrine like this can never satisfy us! We see here no traces of that two-fold *nature*, which we so plainly discover in ourselves. We cannot assent to the Stoics, for, alas! we *feel* that we are not *gods;* we despise the Epicurians, for our high desires disdain to rank with *brutes*.*

Nor will the learned of the *Academy* afford us any satisfaction in this enquiry. The great principle of their school is *doubting*. In this, perhaps, they shewed their wisdom; and we cannot wonder that Cicero, the wisest of the Romans, chose his walk in the Lycæum. But surely we *know* enough, not to *doubt* of every thing; and he that is so perfect a *Sceptic*, as to admit no degree of *certainty*, indicates a strange ignorance of human nature; and we must quit him, desponding of any information or instruction. Equally disappointed then must we leave the shades of the *Academy;* for we can never hope to attain any *rest* for our doubts, amidst Philosophers, who profess nothing but a system of *doubting*.

I would just observe also, that there are two fundamental branches of Religion, *the nature of God*, and *the immortality of the soul;* concerning which we shall seek for satisfaction in vain, amongst the wisest of the Heathen Philosophers. And these two pillars taken away, upon what hath Religion to rest? Or, how can there be any true *Religion*, in a state of uncertainty, respecting them?

Where then shall we seek for the true information? And what Religion shall we embrace? "Shall it be, (to use the be-

* The same defect is observable in some of our English deistical Writers: who have viewed *human nature*, according to their different humours, in a *good* or *bad* light only. See the *Fable of the Bees*, on one hand, and *Shaftsbury's Characteristics* on the other.

fore quoted author's words,) the Religion of those Philosophers, who proposed no other *good*, but what they would have us find in our own persons? Is this the true and Sovereign Good? Or, have these men discovered no remedies of our evils? Was it a proper method for the cure of man's *presumption*, thus to equal him with God?—On the other hand, have those succeeded better in restraining our earthly desires, who would bring us down to the level of beasts, and present us with sensual gratifications for our real and universal happiness? "Lift up your eyes to GOD," said those of the former tribe, "behold him who has stamped you with his image, and has made you for his worship; you have not only a capacity of being like him, but wisdom, if you follow its directions, will even render you his PEERS!" While those of the latter herd cried, with no less earnestness, "Cast down your eyes to the ground, base worms as you are, and look to the beasts, your goodly partners and fellows."—What then is to be the fate of man? Shall he be equal to God; or, shall he not be superior to the beasts? How frightful, how shocking a distance this!—Shall we become *sceptics* or *dogmatists?* What shall we embrace? What shall we be?—What Religion shall at once *inform* us without *doubt*, and give us *certainty* without *disputation?* What Religion shall instruct us to correct at once our *pride*, and our *concupiscence?* What Religion shall disclose to us our happiness and our duty; together with the infirmities which stop us in so desirable a course; with the proper help of these infirmities; and the means of obtaining this help?"—Where is this wonderful dispensation to be found!—Let us with diligence pursue the enquiry.

CHAPTER III.

ON THE JEWISH PEOPLE AND THEIR RELIGION.

IF the wise men of Greece, if the philosophers of Rome, can afford no satisfaction in our researches after the true religion, it will be in vain to seek for it amidst the darkness of pagan superstition, and the follies of heathen worship. From these, therefore, we will turn our view to a little nation, in all respects *peculiar;* which cannot fail to attract, to engage, and to repay our nicest notice. M. Pascal has so finely and clearly expressed what we would wish to say on this subject, that we are persuaded our readers will excuse us, if we freely use his words; since we cannot hope to find others equally excellent.

"While I am making reflections," says he, "on the strange and unaccountable variety of manners and belief, in different

countries and periods, I find in one *little* corner of the world, a *peculiar* people, separated from all the nations under heaven, whose registers exceed, by many ages, the most ancient stories now on record. I discover a great and numerous race, who worship *one God*, and are governed by a *law*, which they affirm themselves to have received from *his* hand. The sum of what they maintain is this; That they are the only persons whom God has honoured with the communication of his mysteries; that all other men, having corrupted themselves, and merited the divine displeasure, are abandoned to their own sense and imagination; whence arise the endless wanderings and continual alterations amongst them, whether in religion, or in civil discipline: While their nation alone has preserved an immovable establishment: But that God will not always leave the rest of the world under such miserable darkness; that a common Saviour shall at length arrive; that the *sole end* of their polity is to prefigure and proclaim his arrival; that they were formed and constituted with express design to be the heralds of his great appearance, and to give warning to all nations, that they should unite in the blessed expectation of a Redeemer.

"My adventure amongst this people, as it gives me the greatest surprise, so it seems to me, deserving the highest regard and attention, on account of the wonderful and singular curiosities discoverable in their frame.

"They are a people composed entirely of brethren: and whereas all others have been constituted by an assemblage of almost infinite races and bloods, these, though so prodigiously fruitful, have descended all from the same man; whence, being as one flesh, and as members one of another, they form the most compacted strength of one undivided family. This is most peculiar and distinguishing!

"They are the most ancient people that fall under our knowledge and discovery; a circumstance, which, in my judgment, ought to procure them a particular veneration, especially in regard to our present enquiry; because, if God has, at any time, vouchsafed to reveal himself to mankind, these are the persons from whose hands we are to receive the tradition.

"Nor are they only considerable in point of antiquity, but no less singular in their duration, from their original to this day. For while the several people of Greece, of Italy, of Sparta, of Athens, and of Rome, together with others which sprung up long after them, have been extinct many ages, these have always subsisted, and, in spite of the various designs of many great and powerful princes, who have a thousand times attempted their destruction, (as historians testify, and as it is natural to infer, from the ordinary changes and revolutions of things,) have maintained themselves during so vast a course of years, and stretching them-

selves from the earliest to the latest memory, have caused the annals of their own nation to be co-extended with the history of the world.

"The law by which this people is governed, appears, in all respects, to be the most ancient and most perfect that has obtained amongst men, and the only one which was able to endure without change or interruption in the same state, as Philo the Jew has demonstrated on many occasions; and Josephus, most admirably, in his discourse against Appion; where the same excellent author observes it to have stood so high in respect of antiquity, that the very name of *law* was not known in other countries till a thousand years after; insomuch, that Homer, though obliged to speak of so many different nations, has not once used the word. And, as to the perfection of this law, we may easily make an estimate of it, from the bare reading; by which we shall discern it to have disposed all things with so much wisdom, justice, and equity, that it is no wonder the famed legislators of Greece and Rome should borrow thence their principal institutions, as we find they did by the laws of the *Twelve Tables*, and by other evidences which Josephus has produced at large.

"Yet this law is, at the same time, severe and rigorous beyond all others, obliging its votaries, the better to secure them in their duty, to a thousand peculiar and painful observances, under a capital penalty; Whence we cannot without astonishment, reflect, that it should for so many ages be preserved inviolable, amongst a rebellious and impatient people, such as we know the Jews to have been; while all other states have, from time to time, changed the body of their laws, though (on the contrary,) mild, and gentle, and easy to be obeyed.

"The same people are still no less to be admired for their great sincerity. They preserve, with the utmost faithfulness and zeal, the very book in which Moses has left it recorded, that they were ever stubborn and ungrateful towards God, and that he foresaw they would be more perverse after his death; that he, therefore, calls heaven and earth to witness against them, as to the sufficiency of the warning which he had given them; that finally God, being incensed by their transgressions, would scatter them through all lands; and as they had *provoked him to jealousy, by serving gods which were no gods*, he also would *provoke them*, by calling *a people which were not a people*.

"To conclude: I find no reason to suspect the authority of the book which relates all these particulars; for there is the greatest difference imaginable between a book composed by a private hand, and dispersed amongst a whole people, and a book of which the people themselves seem to be the joint authors, as well as the common subject. In this case, the antiquity of the book and of the people, is confessedly the same.

"It is no inconsiderable recommendation of these writings, that they were composed by authors cotemporary to the facts which they record. All histories compiled by persons not equal in age to the actions described, are to be suspected; as the books of the Sibyls, of Hermes Trismegistus, and many others, which, having for a while passed with credit in the world, have been detected as forgeries, by succeeding times. Cotemporary authors are neither capable of this fraud, nor liable to this censure."

But what will greatly recommend these *writings* to us, is, that they give us a rational and consistent account of that *state* of human nature, which we delineated in a former chapter; and lead us at once to a noble idea of the Deity, and the clearest knowledge of ourselves.—But these topics must be pursued in a following chapter.

(To be continued.)

Biography.

LIFE OF THE REV C. F. SWARTZ, MISSIONARY TO THE EAST-INDIES.

(Continued from page 174.)

"THE resident, Mr. Macleod, who had been on a visit to Tritchinapoly for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street from Tritchinapoly. The doctor arrived here on the first of December; and after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which by the blessings of God, put a stop to the vomiting, with which he had been afflicted since the 17th of October.

"On the 3d of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænické and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænické.

"Before he received the Lord's Supper, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour, was a great lesson of humility to us.

"Our joy was great on his recovery; but alas, it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was, however, surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed, or discoursed about divine things.

"After his recovery, he frequently wished, according to his old custom, that the school-children, and Christians, should assemble in his parlour for evening prayer; with which we complied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

"The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning, when his friend Dr. Kennedy visited him (after his return) the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favourite books, he observed to the doctor, that those weighty truths contained in it were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honours, the riches, and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

"It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohle, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers though CHRIST. He was transported with joy when he spoke on those subjects: and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

"On the 2d of February last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gericke, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gericke; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

"On the second or third day after the Rev. Mr. Gericke's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which, repeated fomentations were applied; but a few days after we observed, to our

inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

"The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labour and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

"During his last illness, the Rev. Mr. Gericke visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his divine blessings upon his labours for the propogation of the gospel, and to bless all the pious endeavours of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

"He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and the great love of God in Christ. His fervour was visible to every one present whilst Mr. Gericke was praying; and, by his loud Amen, he shewed his ardent desire for the accomplishment of our united petitions.

"A few days before he entered into the joy of his Lord, the Rev. Mr. Gericke asked him whether he had any thing to say to the brethren. His answer was, 'Tell them that it is my request, that they should make the faithful discharge of their office their chief care and concern.'

"A day or two before his departure, when he was visited by the doctor, he said, 'Doctor, in heaven there will be no pain.' 'Very true,' replied the doctor, 'but we must keep you here as long as we can.' He paused a few moments, and then addressed the doctor with those words, 'O! dear doctor, let us take care that we may not be missing there.' These words were delivered with such an affectionate tone of voice, that they made a deep impression on the doctor, and on every one present.

"On Wednesday, the 13th of Feb. 1798, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gericke, Jænické, Holtzberg, and myself, were much with him in the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervour and delight. After we had retired, he prayed silently; and

at one time, he uttered the following words: 'O Lord, hitherto thou hast preserved me; hitherto thou hast brought me: and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy.' About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words: 'I wish you many comforts.' On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes, and died between four and five in the afternoon, in the 72d year of his age.

"Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his grest mercies bestowed on us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our last end might be like his.

"His remains were committed to the earth on the 14th of February, about five in the afternoon, in the chapel out of the fort, erected by him near his habitation, in the garden given to him by the late Tulja Maha Rajah.

"His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel. The burial service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the gospel to the heathen world, may follow the example of this venerable servant of Christ! And may he send many such faithful labourers, to answer the pious intention and endeavours of the honourable Society, for the enlargement of the kingdom of Christ! May

he mercifully grant it, for the sake of our Lord Jesus Christ! Amen!"

We shall now close our life of Mr. Swartz, by various testimonies in honour of his character and labours.

I. The first attestation will be that of the HEATHEN PRINCE, UNDER WHOSE AUTHORITY HE LIVED—a witness, of all others, the least to be suspected.

"I beg leave," says the Missionary Gericke, addressing the Society for Promoting Christian Knowledge, "to send a letter from Serfogee, Maha Rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard for his father, than this good Hindoo had for Mr. Swartz, and still has for his memory." This letter is as follows:

"*To the Honourable Society for Promoting Christian Knowledge.*

"HONOURABLE SIRS,

"I HAVE requested of your Missionaries to write to you, their superiors and friends, and to apply to you in my name, for a monument of marble, to be erected in their church, that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a monument for the late Rev. Missionary Father Swartz to be made, and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

"May you, Honourable Sirs, ever be enabled to send to this country such Missionaries as are like the late Rev. Mr. Swartz!

"I am, Honourable Sirs,

"Your's, faithfully and truly,

SERFOGEE RAJAH."

Tanjore, May 28, 1801.

The Society concurred in opinion with its East India Mission Committee, that the contents of this letter from the Rajah of Tanjore bear strong testimony to the high character of Mr. Swartz; that it would be proper to comply with the request of his Highness, and that steps should be taken without delay by the Committee, to have a suitable monument constructed, and that the same be sent out to Tanjore, to be placed in the Mission Church there.

The monument was accordingly prepared by Mr. Flaxman, and is now erected in the church at Tanjore—a lasting evidence

of the duty and policy of bringing into action on the native mind the powerful influence of the gospel of Christ, when administered by holy men.

How blessed the memory of the just! In several conversations, some time afterward, with the senior of the Danish Mission at Tranquebar, the Rajah "discovered the most tender and filial remembrance of the late Mr. Swartz." But the influence of his great character did not end here: it disposed the mind of the Rajah to view his survivors and their work with partiality. He "expressed much friendship for Messrs. Gericke and Kolhoff; and for all the Missionaries in whom he discovered the same sentiments and zeal. He expressed his wish, and had declared, on several occasions, that none but such as would follow in the steps of Mr. Swartz, and were like him, at least in piety, might be sent out to the Mission."

The impression made, by the character of Mr. Swartz, on the mind of the Rajah, was not of a fugitive kind; for, several years after his death, having erected a very extensive and costly building, sixteen miles southeast of Tanjore, for the benefit of Bramins and travellers, and having established therein a very large institution for the maintenance and education of Hindoo children of different castes, his tender regard for the memory of Mr. Swartz induced him to found, in a neighbouring village, a charitable establishment for the maintenance and education of fifty poor Christian children. Thirty poor Christians also are maintained and clothed by the Rajah's charitable institution; and at another institution, near the fort of Tanjore, fifty poor, lame, blind, and other objects of charity, all belonging to the Missions, are entirely supported by his bounteous hand; beside numbers of other poor, of all sects and persuasions. He has given orders that his Christian servants, civil and military, shall not be denied by their officers, liberty to attend divine service on Sundays and festivals, and that they shall be excused from all other duty on such occasions.

2. The Court of Directors of the East India Company, are the next witnesses to the exalted worth of Mr. Swartz.

In the following extract of a general Letter from the Court to the Government at Madras, dated October 29, 1807, the Directors express unequivocal admiration of his character.

"By our extra ship, the Union, you will receive in four packing cases, numbered 1 to 4, a marble monument, which has been executed by Mr. Bacon, under our directions, to the memory of the Rev. Christian Frederick Swartz, as the most appropriate testimony of the deep sense we entertain of his transcendent merit, of his unwearied and disinterested labours in the cause of religion and piety, and the exercise of the purest and most exalted benevolence: also of his public services at Tanjore, where

the influence of his name and character, through the unbounded confidence and veneration which they inspired, was for a long course of years productive of important benefits to the Company.

"On no subject has the Court of Directors been more unanimous, than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example: we accordingly direct, that the monument be erected in some conspicuous situation near the altar in the church of St. Mary, in Fort St. George; and that you adopt, in conjunction and with the assistance of the Rev. Dr. Kerr, the senior Chaplain at your Presidency, any other measures that your judgment shall suggest, as likely to give effect to these our intentions, and to render them impressive on the minds of the Public at your settlement. As one of the most efficacious, we would recommend, that on the first Sunday after the erection of the monument, a discourse, adapted to the occasion, be delivered by the Senior Chaplain. We desire also that the native inhabitants, by whom Mr. Swartz was so justly revered, may be permitted and encouraged to view the monument, after it shall have been erected, and that translations be made of the inscription into the country languages, and published at Madras, and copies sent to Tanjore, and the other districts in which Mr. Swartz occasionally resided, and established Seminaries for religious instruction.

"We were much gratified by learning that his Excellency the Rajah of Tanjore, had also been desirous of erecting a monument to the memory of Mr. Swartz, in the church which was built by Mr. Swartz himself in the inner fort of that capital, and had sent directions accordingly to this country, in consequence of which a monument has been executed by Mr. Flaxman. We shall give directions for its being received on board one of our ships free of freight, and we desire that you will afford every facility towards its conveyance to Tanjore.

(A true Extract.) "G. G. KEBLE.

"*Secretary to Government.*"

Copy of the Inscription on Mr. Swartz's Monument.

SACRED TO THE MEMORY
of the REVEREND CHRISTIAN FREDERICK SWARTZ.
Whose life was one continued effort to imitate the example of his BLESSED MASTER.
Employed as a Protestant Missionary from the GOVERNMENT of DENMARK,
And in the same character by the Society in ENGLAND for the Promotion of Christian Knowledge,
He, during a period of FIFTY YEARS, "Went about doing good;"

Manifesting, in respect to himself, the most entire abstraction
from temporal views,
But embracing every opportunity of promoting both the temporal
and eternal Welfare of others.
In him RELIGION appeared not with a gloomy aspect
or forbidding mien,
But with a graceful form and placid dignity.
Among the many Fruits of his indefatigable labours was
the erection of the CHURCH at TANJORE.
The savings from a small Salary were, for many years, devoted
to the pious work,
And the remainder of the Expense supplied by Individuals
at his solicitation.
The Christian Seminaries at RAMNADPORAM and
in the TINNEVELLY province were established by him.
Beloved and honoured by EUROPEANS,
He was, if possible, held in still deeper reverence by the Natives
of this country, of every degree and every sect;
And their unbounded confidence in his integrity and Truth
Was, on many occasions, rendered highly beneficial
to the public service.
The POOR and the INJURED
Looked up to him as an unfailing friend and advocate;
The GREAT and POWERFUL
Concurred in yielding him the highest homage ever paid in this
Quarter of the Globe to EUROPEAN virtue.
The late HYDER ALLY CAWN,
In the midst of a bloody and vindictive war with the CARNATIC,
Sent orders to his officers "to permit the venerable FATHER SWARTZ
to pass unmolested, and shew him respect and kindness,
For he is a holy Man, and means no harm to my government."
The late TULJAJA, RAJAH of TANJORE,
When on his death-bed, desired to entrust to his protecting care
His adopted Son, SERFOGEE, the present RAJAH,
With the administration of all affairs of his Country.
On a spot of ground granted to him by the same Prince,
two miles east of TANJORE,
He built a House for his Residence, and made it an
ORPHAN ASYLUM.
Here the last 20 years of his life were spent in the education and
religious instruction of Children,
Particularly those of indigent parents—whom he gratuitously
maintained and instructed:
And here, on the 13th of February, 1798,
Surrounded by his infant flock, and in the presence of several of
his disconsolate brethren,
Entreating them to continue to make RELIGION

the first object of their care,
And imploring with his last breath the Divine Blessing
on their labours,
He closed his truly Christian Career, in the 72d year of his age.
THE EAST-INDIA COMPANY,
Anxious to perpetuate the memory of such transcendent worth,
And gratefully sensible of the Public Benefits which resulted
from its influence,
Caused this Monument to be erected, Ann. Dom. 1807.

(To be concluded in the next.)

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

A SHORT MEMOIR OF MR. JOHN THOMAS.

Albany, April 1, 1819.

DEAR BRETHREN,

I AM unwilling that the saints of God should be forgotten through my neglect. I therefore transmit to you a short, though well authenticated, memoir of our esteemed friend and brother J. Thomas. His surviving friends are truly worthy and pious; and from them I have received every item contained in this short sketch.

JOSEPH CRAWFORD.

JOHN THOMAS was a native of Wales; but had been in America upwards of seventeen years. But as he was above fifty years old when he came to this country, he was never able to converse in English: from this circumstance his real worth, as to his Christian character, was known only to a few who were able to converse with him in his native tongue; and who were partakers with him of like precious faith.

Before he came to this country, he had been much impressed under the ministry of a Welch Missionary who preached several times in his neighbourhood. These impressions, however, as is too often the case, wore off; nevertheless the Lord, who is rich in mercy, followed him by the power of his spirit, and about eleven years since wrought upon his mind in such an impressive manner that he fell to the earth under a view of his guilt and wretchedness. From that time he became a sincere seeker of salvation, and for about eight years walked in the

way of life, though in comparatively low attainments. About this time it pleased God in a very powerful manner to arrest his two eldest sons, who in a short time were both brought into the glorious liberty of the sons of God.

As they could both understand and speak the Welch language, they, under God, proved a great blessing to their father. Through their faithful endeavours his views were greatly enlarged, and he was enabled to enter more fully into divine communion with the father of mercies. About this period he, with his two eldest sons, came forward and joined the Methodist Episcopal Church; and for three years he was truly an exemplary member, and an ornament of his profession.

Through his pious endeavours his wife was also brought to walk in the way of life and salvation with him. He was literally a stranger upon the earth; for as he could only understand, and speak the Welch, he could have intercourse with but very few.

He was much attached to all the ordinances of religion, and very attentive to the means of grace, especially Class-meetings, where he always seemed to enjoy a heaven upon earth. The last time I met him in Class, which was about ten days before his happy death, I spoke to him, and among the expressions that he uttered, I understood this, "O! happy! happy!"

He, with a few others who could use the Welch tongue, kept up a prayer-meeting at his house for about three years. At these weekly meetings for prayer, he was remarkably fervent in spirit, and seemed greatly delighted that the Lord had given him so many of his family to go to glory with him.

He was a man whose pious example proved a very great blessing to his family. He frequently attended Divine worship, when his asthmatic affection was so severe upon him, that he was compelled to rest by the way to recover breath.

Our dear friend was, for many years, subject to great bodily affliction, under which he bore up with the utmost patience, to the very last. For several of the last weeks of his life, he shewed signs of a rapid decline; though his friends were not aware that he was so near his end, till a short time before he died. As he approached the period of his departure his full soul seemed more than ever drawn out for his children, and in a particular manner for his youngest son, for whom he felt a very great concern, believing him to be a stranger to the gracious work of pardoning love; and in answer to these last parental supplications, it pleased an all merciful God to awaken his son, who, as we trust, was set at liberty, and filled with joy and peace in believing, on the ensuing Sabbath evening.

In the last few days of his life, he often sung part of a Welch poem, the meaning of which was, that the world with all its

vanities should disappear, that he might hold constant, and uninterrupted communion with the Lord.

The day he died he said, "he blessed God that he had spared him that week, that it was the best week he had ever experienced, for the Lord had taken away every root of bitterness out of him."

Being asked if he would have a physician, he said, "oh! no! I have the Saviour, that is better to me than all physicians." When he was asked respecting his prospects of future happiness, he said, "I am ready to go, if it is this night." His last words were, "Lord receive my precious soul;" and then triumphantly fell asleep in the Lord, on the 24th of March, 1819, in the seventieth year of his age.

"Blessed are the dead that die in the Lord, yea saith the Spirit, they rest from their labours, and their works do follow them." I was requested to preach a funeral sermon, which I did the following Sabbath, from Heb. vi. 12. "That ye be not slothful, but followers of them who through faith and patience *inherit* the promises."

Miscellaneous.

AN INSTANCE OF INGENIOUS DEPRAVITY.

From the Imperial Magazine.

The age in which we live, though distinguished for many other striking peculiarities, is rendered remarkable for active benevolence, for a diffusion of light, an increase of pauperism, and for melancholy instances of moral depravity. To prevent, in some degree, the vices from becoming contagious, many salutary regulations have been proposed, respecting the distribution of criminals in our common gaols; and not a few have been introduced, through which the juvenile offender is prevented from growing hardened in his iniquities, by associating with such veterans in guilt as nothing can reclaim. The necessity of these measures may be gathered from the following anecdote, which to many of our readers may appear perfectly new.—

A man, who had committed a robbery, attended with some peculiar circumstances of aggravation, was taken into custody, and consigned to the common gaol, to take his trial at the ensuing assizes. As this was his first offence, he felt all the degradation and horror of his situation, which an awakened conscience could impart. Giving way to serious reflections, and anticipating his approaching destiny, he became so much dejected, that his con-

duct excited the attention of his fellow-prisoners; who, being greater proficients in vice than himself, amused themselves with his weakness; and, regardless of their own condition, sported with his approaching fate.

One among them, however, in whom art, impudence, and criminality, had combined, took an occasion more gravely to reprimand his melancholy companion, on account of his dejection; assuring him, that unless he turned his attention to the means of eluding justice, the consequences would be serious. He was informed in reply by the young offender, that he had no hope of escaping, the evidence being strong and pointed against him; and that his own conscience directed him to plead guilty.—"There is no case so hopeless," it was intimated, "from which a man, with a little money and good management, may not be extricated. If you have any money, and will follow my directions, I will engage, for a given sum, to bring you off with honour."

Revived a little at the prospect of a release, though only promised by a fellow-prisoner, the young criminal listened with much attention; and began to inquire, on what foundation he could rest his hopes? "This is a point," replied his instructor, "which I will not reveal. Your business is to secure the certain payment of the money on your acquittal; to plead not guilty at the bar; and, when discharged, to provide for your own safety; the rest of the business you are to leave with me."—Shocked at the idea of pleading not guilty, in a case which he knew to be so clear, the young man hesitated to follow the advice given; since his only hopes of a mitigation of punishment arose from a consciousness of his penitence, and the compassion of his prosecutors. "Unless you will consent *boldly* to plead not guilty," replied the veteran, "I will have nothing to do with you; and you will inevitably be hanged."—The hope of life being too strong for the voice of conscience, the young man consented to plead not guilty; and their affairs were soon arranged.

"You have now," said the instructor, "nothing more to do, than to make me acquainted with every minute circumstance connected with the robbery. Give me the time, the place, the light, the company, the dress, the conversation, with all the minute particulars of which you have any recollection." The young man again hesitated, being unwilling to put his life into the hands of a villain, who had refused to confide in him even the secret of his own escape. This hesitation, however, was soon overcome, when he was informed that "without it he must die on the gallows; and that, even if this effort to save him proved ineffectual, he could but be hanged at last."

Their affairs having reached this crisis, they retired to some corner, where the young man communicated every circumstance of the robbery which he recollected. This, by repetition, was soon impressed upon the mind of his companion; who, by questions and observations, continued to increase his stock of information, until the day of trial arrived, which was to bring his ingenuity to the test.

The young man was first arraigned; and, contrary to the expectation of his prosecutor, and of most present, who had been informed of his penitence, pleaded not guilty. The evidences were then examined, and the facts were substantiated in the most unequivocal manner. The prisoner had no defence to make, and the only thing which was now wanting to ratify his doom, was the awful sentence of the judge, which he every moment expected to hear pronounced.

At this eventful crisis, an unusual stir was heard among the prisoners who had not yet been brought to trial. On making inquiry into the cause of this disorder, one of them desired that the Court might be informed, that he had something of importance to communicate on the present occasion; and desired that he might be brought to the bar before sentence was pronounced on the prisoner then on his trial. The intelligence being communicated, he was ordered to appear, and to state what he knew relative to the affair then under consideration. This was just what he wanted; and, having obtained liberty, he addressed the Court in nearly the following language:

"It is with the utmost shame that I acknowledge myself to have been, through a considerable portion of my life, a most abandoned character. But my career of wickedness is now brought nearly to an end; for I expect, very shortly, to forfeit my life to the violated laws of my country. But, bad as I have been, I cannot think of permitting an innocent man to die for a crime of which I have been guilty. I am the person who committed the robbery, for which the prisoner is now arraigned; and am the only person who ought to suffer for it. And to prove to the satisfaction of the Court that my confession is true, I will relate all the circumstances connected with the robbery." Having said this, he began a history of the whole transaction, and entered into all the minute particulars of the time, place, manner, and conversation, &c. with which the prosecutor and his witnesses were well acquainted, and appealed to them in their turns respectively for the truth of his declarations. And, finally, concluded his account with a serious admonition to the witnesses, and to all present, to be particularly careful how they swore away the life of an innocent person under a delusive train of appearances.

On hearing this unexpected statement, the Court was much confused; the witnesses looked upon each other with astonishment; the prosecutor was visibly agitated; and even the judge was confounded. Recovering, however, from their surprise, the Judge, after some observations, ordered the prisoner to be acquitted, and set at liberty. In the meanwhile, the self-convicted felon was remanded, while his indictment was preparing, with orders to appear and take his trial on the ensuing day, for the offence which he had thus voluntarily acknowledged.

On being brought to the bar, when the usual question of Guilty or not Guilty, was put, to the utter amazement of all present, he pleaded *not Guilty*. The astonishment which this excited, was scarcely less than that which his previous confession had produced. He was then reminded of the transactions of yesterday, and admonished not to indulge fallacious hopes of escaping justice through the mere indulgence of pleading, which the lenity of the laws allowed to persons who were accused of offences.

Nothing, however, could intimidate him, or induce him to alter his resolution. He still persisted that he was not guilty; adding, when addressing himself to the Judge, "If you please, my Lord, your own goaler shall prove my innocence." On being asked to explain himself, he replied, "If you order the gaol-keeper to look over his books, he will find that I was in gaol when this robbery was committed." On searching the books, it was accordingly discovered that he had actually been lodged in gaol on the day preceding that of the robbery, and his acquittal was the inevitable consequence.—Of the issue of his trial for his own offence, no account has been preserved.

PHILOSOPHY AND CHRISTIANITY.

Extract from a discourse of the Rev. Eliphalet Nott.

PHILOSOPHY confines its views to this world principally. It endeavours to satisfy man with the grovelling joys of earth till he returns to that earth from which he was taken. Christianity takes a nobler flight. Her course is directed towards immortality. Thither she conducts her votary, and never forsakes him till having introduced him into the society of angels, she fixes his eternal residence among the spirits of the just. Philosophy can only heave a sigh, a longing sigh after immortality. Eternity is to her an unknown vast, in which she soars on conjecture's trembling wing. Above—beneath—around—is an unfathomable void; and doubt, uncertainty, or despair, are the result of all her inquiries. Christianity, on the other hand, having

furnished all necessary information concerning life, with firm and undaunted step crosses death's narrow isthmus, and boldly launches forth into that dread futurity which borders on it.—Her path is marked with glory. The once dark, dreary region lightens as she approaches it, and benignly smiles as she passes over it. Faith follows where she advances, till reaching the summit of everlasting hills, an unknown scene in endless varieties of loveliness and beauty presents itself, over which the ravished eye wanders without a cloud to dim or a limit to obstruct its sight. In the midst of this scene, rendered luminous by the glory which covers it, the city—the palace—the *throne of God* appears.—Trees of life wave their ambrosial tops around it; rivers of salvation issue from beneath it; before it angels touch their harps of living melody, and saints in sweet response breathe forth to the listening heavens their grateful songs. The breezes of paradise waft the symphony, and the pending sky directs it to the earth. The redeemed of the Lord catch the distant sound, and feel a sudden rapture. 'Tis the voice of departed friendship—friendship the loss of which they mourned upon earth, but which they are now assured will be restored in the heavens, from whence a voice is heard to say, "fear not," death cannot injure you; the grave cannot confine you; through its chill mansion, grace will conduct you up to glory. We wait your arrival, haste, therefore, come away.

Religious and Missionary Intelligence.

For the Methodist Magazine.

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN THE WESTERN COUNTRY.

Introductory remarks to Short Sketches of Revivals of Religion, among the Methodists in the Western Country.

(Continued from page 187.)

No. II.

The Rev. William M'Kendree, (now Bishop) Presiding Elder of the district, was in the lower part of the state about the commencement of the revival, and became much engaged in it. In the latter part of 1800, or early in 1801, (if my recollection serves me) he came up to the centre of the settlements of the state; and in many places, was the first to hear the tidings of these singular meetings, which had so recently

commenced, and had so greatly attracted the attention of multitudes. I shall never forget the looks of the people, who had assembled in a congregation composed mostly of Methodists and Presbyterians, and their adherents, when the old gentleman, after the conclusion of a very pathetic sermon, having been much animated in the work, gave an interesting statement of the progress of it from what he had seen, and of the meetings before described. Whilst he spoke the very sensations of his soul glowed in his countenance: His description of them was such as would be vain for me to attempt. He described them in their native simplicity: He told of the happy conversion of hundreds; how the people continued in their exercises of singing, praying, and preaching on the ground, surrounded by waggons and tents, for days and nights together. That many were so affected, that they fell to the ground like men slain in battle. The piercing cries of the penitents, and rapture of the healed, appeared to be brought to our view; and what was equally encouraging to the faithful, that the work instead of declining, was progressing to the interior. After this description given by him, it was unnecessary to exhort the faithful to look for the like among themselves. Their hearts had already began to beat in unison with his; whilst sinners were generally melted into tears. As for my own feelings, though a stranger to religion at that time, they will never be forgotten. I felt, and I wept!

These meetings began, as the season permitted, to make their gradual approach towards the centre of the state. It was truly wonderful to see what an effect their approach made upon the minds of the people. Here in the wilderness were thousands and tens of thousands, of almost every nation: Here were thousands hungry for the bread of life! and thousands thirsting for the waters of salvation! A general move was visible in the congregations, previously to the arrival of these meetings. The devout Christians appeared to be filled with hope. Their hearts were greatly enlarged to pray for the prosperity of Zion. The formalists were troubled with very uneasy sensations: backsliders became terrified: the wicked in general were either greatly alarmed, or struck with solemn awe, whilst curiosity was general, and raised to the highest degree to see into these strange things. Indeed, such was the commotion, that every circle of the community appeared to have their whole attention arrested. Many were the conjectures respecting these meetings.

Things, however, did not continue long to keep the attention of the people in suspense. The camp-meetings began to approach nearer and nearer to the centre; when one meeting after another was soon appointed in succession, and the num-

ber that attended them is almost incredible to tell. When collected on the ground, and whilst the meetings continued, such crowds would be passing and repassing, that the roads, paths and woods appeared to be literally strewed with people! Whole settlements and neighborhoods would appear to be vacated, and such was the draught from them, that it was only here and there that a solitary house would contain an aged house keeper; young and old very generally pressing through every difficulty to see the Camp-Meeting! The Presbyterians and Methodists now united in them; hence it was, that they took the name of GENERAL CAMP-MEETINGS. This union continued until circumstances hereafter mentioned, produced a separation. On the 30th January, 1801, one writes, giving an account of the work as it first appeared. "The work is still increasing in Cumberland. It has overspread the whole country. It is in Nashville, Barren, Muddy, Gasper, Red Banks, Knoxville, &c. J. M. C. has been there two months; he says it exceeds any thing he ever saw or heard of. Children and all seem to be engaged; but children are the most active in the work. When they speak, it appears that the Lord sends his spirit to accompany it with power to the hearts of sinners.—They all seem to be exercised in an extraordinary way; lie as though they were dead for some time, without pulse or breath; some a longer, some a shorter time. Some rise with joy triumphant; others crying for mercy. As soon as they obtain comfort, they cry to sinners, exhorting them to come to the Lord."

These *General Camp-Meetings*, not only came up to this description, but far exceeded it. Early this spring a work broke out in Madison county. On the 22d day of May this year, a Camp-meeting was held on Cabin creek. The next general Camp meeting was held at Concord, in Bourbon county, the last Monday in May, or beginning of June; and continued five days and four nights. The next general meeting was at Point-Pleasant, (Ken.) The next at Indian creek, Harrison county, began 24th July, and continued about five days and nights.—The GREAT GENERAL CAMP-MEETING held at CANERIDGE, seven miles from Paris, (Bourbon county,) began on the 6th day of August and continued a week. This meeting will be particularly noticed hereafter. Independent of these *general meetings*, the methodists had many great and glorious meetings unconnected with their Presbyterian brethren. Indeed these meetings in each denomination were soon spread over the country; and this year extended over the Ohio river, into the N. W. Territory, now state of Ohio.

Having been raised in this state, the writer, then a youth, has many circumstances fresh upon his mind, with regard to this

great work; but in aid of this narrative he is disposed to take along whatever he finds that may be correctly given by others. "At first appearance (says one) these meetings exhibited nothing to the spectator, unacquainted with them, but a scene of confusion, such as scarce could be put into human language. They were generally opened with a sermon, at the close of which there would be an universal outcry; some bursting forth into loud ejaculations of prayer, or thanksgiving for the truth. Others breaking out in emphatical sentences of exhortation; others flying to their careless friends, with tears of compassion; beseeching them to turn to the Lord. Some struck with terror and hastening through the crowd to make their escape; or pulling away their relations.—Others trembling, weeping; crying out for the Lord Jesus to have mercy upon them; fainting and swooning away, till every appearance of life was gone; and the extremities of the body assumed the coldness of death.—Others surrounding them with melodious songs, or fervent prayers for their happy conversion; others, collecting into circles, round this variegated scene, contending with arguments for and against the work. This scene frequently continued without intermission for days and nights together." At these meetings many circumstances transpired well worth relating, and very interesting, but it would overleap our limits to narrate them; one at this time must suffice." At Indian Creek a boy from appearance about twelve years of age, retired from the stand in time of preaching, under a very extraordinary impression: and having mounted a log at some distance, and raising his voice in a very affecting manner; he attracted the main body of the people in a very few minutes. With tears streaming from his eyes, he cried aloud to the wicked, warning them of their danger, denouncing their certain doom if they persisted in their sins; expressing his love to their souls, and desire that they would turn to the Lord and be saved. He was held up by two men; and spoke for about an hour, with that convincing eloquence, that could be inspired only from above. When his strength seemed quite exhausted, and language failed to describe the feelings of his soul, he raised his hand, and dropping his handkerchief, wet with sweat from his little face, cried out "Thus, Oh sinner shall you drop into hell, unless you forsake your sins and turn to the Lord." At that moment some fell like those who are shot in battle, and the work spread in a manner which human language cannot describe."

THEOPHILUS ARMENIUS.

(To be Continued.)

Extracts from the first report of the General "Wesleyan Methodist Missionary Society," at a general meeting held on Monday May 4, and by adjournment, on Thursday, May 7, 1818.

(Concluded from page 193.)

AMERICA.

British Colonies in the West Indies.—The letters from many of the islands, recently received, are of an encouraging kind; and the additional number of Missionaries appointed, with the encreasing encouragement afforded by the white inhabitants, in several of the islands, to their labours, support the hope that, great as has been the success of the West Indian Mission already, it is but in its infancy; and that its benefits will rapidly extend through the Negro population of the islands, until the whole are brought under the instructions and influence of Christianity.

The Committee, fully appreciating the object of this Mission, have, during the year, made it an object of increased attention. Copious instructions and directions have been given to the Missionaries recently sent out, and renewed to those who are already there, to stimulate them to exertion, and to the adoption of every means which can promote the stability, knowledge, and piety of the societies: and to communicate to the yet neglected part of the Negro race the benefits and consolations of our religion; and it is a subject which affords great cause of gratitude, that notwithstanding the opposition and calumnies which these attempts to christianize the slaves of the Colonies have had to meet, for so long a period, the cause of Charity and Truth appears advancing towards a complete victory over the prejudice which has so long assailed it. Not only have the illiberal attacks upon West Indian Missions, by a class of writers at home, been for a considerable time suspended, and in those publications where they were the most frequent; but a sentiment in favour of the communication of Christianity to the colonial negroes is recovering strength in some of the Colonies themselves. In proof of this, the Committee have to instance the late extension of the work in Jamaica; an invitation from some of the principal gentlemen of the island of Tobago to establish a Mission there, accompanied with a tender of liberal pecuniary aid; and a similar request from a gentleman of influence in Grenada, with the offer of support for an additional Missionary, to be appointed for the express purpose of statedly affording instruction to the slaves of his estates. To this evidence of the advance of the public sentiment in the West Indies in favour of Missionaries, may be added an intelligent work lately published, entitled, "Letters on the West Indies," by James Walker, Esq., a gentleman long resident in the islands:

and who, though neither a Methodist, or Dissenter of any kind, has given explicit and full testimony to the prudent conduct of the Missionaries of different denominations employed in the West Indies, and to the good effects of their pious labours upon the moral and social condition of the slaves; and has also ably advocated the general principle of the obligation of a Christian people to provide for the religious wants of the pagan population of the Colonies.

To these cheering indications of improving public sentiment in the West-Indies themselves, the Committee have great pleasure in referring to a late decision of the government at home, in a case intimately connected with the morality of the negroes; and, as such, peculiarly important to the Missionaries labouring for their religious improvement. It had been long a prevailing notion, that slaves were incapable of contracting marriage, and more especially without the consent of their owners. Marriage was therefore but seldom encouraged; and polygamy, with all its baneful consequences on morals, domestic comfort, and the relations of life, prevailed throughout the whole of the islands. A clergyman in Nevis, conceiving slaves competent to marry, ventured to publish the banns of matrimony between two in the parish church. The marriage was interdicted by the authorities of the island, and the clergyman appealed to the Bishop of London. His Majesty's Ministers being consulted, the opinion of the law-officers of the crown was taken, who stated, "*that the ecclesiastical law had always held that slaves were competent to marry, without any reference to the authority of their masters.*" This important decision has been transmitted by his Majesty's Government to the Colonies; and will, by according to slaves the right to enter into this contract, encourage marriages among them; guard them by the authority of law; and thus check and utterly abolish an evil, not only highly injurious to the civil welfare of the colonies, but greatly obstructive, in many instances, to the endeavours of the Missionaries to bring the Negroes under the influence of a pure and holy religion. A circumstance more favourable to the interests of morality and piety in the islands, could not have taken place.

The following information of the state of the respective Missions, is furnished by the Minutes of the several District Meetings held in 1817.

Jamaica.—In *Kingston* the prospects continue to be of the most flattering kind. The members evidently advance in the knowledge and practice of Christianity. More than two hundred members have joined the society in the course of the year. The chapel, though very large, cannot contain the congregation; and it is proposed to open another place of public worship in an eligible part of the city.

In *Spanish Town* the society is in an improving state. The congregations are large and respectable, and listen to the word of life with deep attention.

Morant Bay.—In this circuit there has been a considerable addition of members, and it presents a very encouraging field for Missionary exertion. It is expected soon to take in Manchianeel, Pomfret, and Port Antonio. The congregations are large, and many respectable whites attend.

Grateful Hill.—A new chapel was opened here in January last, and is numerously attended.

Falmouth and *Montego Bay.*—For the former place Mr. Shipman has obtained a license. The opening of his ministry has been very favourable to the hope of ultimate success.

The numbers in society in Jamaica are—

	Whites.	Coloured & Blacks.	Total.
Kingston	24	2861	2885
Spanish Town	5	94	99
Morant Bay	2	1586	1588
Grateful Hill	1	201	202
Total			4774

The increase of the year is 627.

ANTIGUA DISTRICT.—The numbers in society are—

	Whites.	Coloured & Black.	Total.
Antigua	24	3501	3525
St. Kitts	30	2179	2209
St. Eustatius	8	274	282
Nevis	18	977	995
St. Bartholomews	12	338	350
Tortola	64	1679	1743
St. Vincents	10	2585	2595
Barbadoes	10	12	22
Grenada	1	195	196
Trinidad	7	241	248
Demerara	10	1160	1170
Anguila	9	160	169
Dominica	4	633	637
Total	207	13,934	14,141

In several of these stations the decrease has been considerable; which is accounted for, in the Minutes of the District Meeting, from the opposition of masters, in some instances, to the attendance of their slaves; the want of more Missionaries to give proper attention to the societies in St. Kitts and Nevis; and in St. Bartholomews, from the emigration of 139 members

of the society. In Anguila and Tortola there has been a small increase, and in Demerara a very considerable one; but it has not been sufficient to make up the losses; the total diminution of members in the District being 556. Additional Missionaries must be appointed where the work is suffering for the want of them; and the active measures which are now adopted in the Antigua District generally will, it is hoped, by the blessing of God, be followed by the usual increase which the Missions in the principal islands have annually experienced.

The Minutes of the Antigua District make a good report of the religious state of the societies generally.

Bahamas.—The Committee rejoice to find, that notwithstanding the death of two of the Missionaries in the course of the year, and the suppression of meetings for divine worship before sunrise and after sunset, with other instances of discouragement, the societies in the Bahama islands have suffered but little loss, and that they have given very pleasing evidences of their steadfastness and piety. The congregations in *New Providence* are considerably increased; and although the Eastward chapel was much enlarged in the beginning of the last year, it is now too small for the Sunday congregation.—The schools begun by Mr. Wood, one of the deceased Missionaries, have greatly increased, and promise much good.—In *Harbour Island* there has been an increase; and though *Eleuthera* has suffered by the death of their Missionary, Mr. Head, in November; yet they are eagerly looking for the coming of a preacher, anxious again to hear the gospel, which has been to so many of them "the power of God unto salvation." In *Abaco* the society has more than doubled; and they walk worthy of their profession.

The numbers in society are—

	Whites	Coloured & Black.	Total.
New Providence	63	271	334
Eleuthera	220	35	255
Harbour Island	230	200	430
Abaco	26	11	37
Total	539	517	1056

Bermuda.—In Bermuda the number in society is 89; and the last letters from Mr. Sutcliffe are encouraging.

St. Domingo.—To the Missions established in the British Colonies of the West Indies, the Committee last year reported the establishment of a Mission in the republican part of the island of St. Domingo. That Mission, they are happy to state, wears a

most encouraging aspect. The excellent men who labour there have been mercifully preserved in health, amidst much sickness and death, and have commenced preaching in the principal towns of the republic. They have been heard every where with attention and respect, by a people almost entirely destitute of religious iustrustors; and, in consequence, ignorant of true religion, superstitious, and immoral. Some true conversions appear to have taken place, and among persons of superior education and station, who promise to be, in their turn, useful in spreading the knowledge of Christ among their countrymen. The oportunities for Missionary labour in this country, where there is perfect freedom of religious worship, are so numerous, that the Committee purpose to re-inforce the Mission there as speedily as possible; depending upon the blessing of God, and the liberality of the friends of the African race, to enable them to fulfil their intention, and to meet the additional demand upon the fund which will be thus created. The number in society is 36.

The number of the Societies in the whole of the West India Colonies, is—

Whites.	Black and Coloured.	Total.
807	19,289	20,096

Nova Scotia, New-Brunswick, Canada, and New-found-land.—As to these stations, the Committee report generally, that by means of the labours of the Missionaries there, the spirit of true religion has been greatly revived and diffused; and that many places without religious ordinances, and sunk deeply into immorality and profaneness, have been visited, and societies raised up. The increase in the past year, both of stations, societies, and congregations, is considerable; and the Mission has been supplied with several Missionaries, from whose experience and diligence much good is expected.

The Committee beg particularly to offer their thanks to those generous friends who have lately, in several places, contributed very liberally towards the relief of the society in St. John's, Newfoundland, whose chapel was two years ago, destroyed in the great fire in that city; and who, in consequence of the state of commerce there, the failure of the fishery, and a second calamitous fire, in which many of them greatly suffered a second time, were unable to make up the deficiency of the first collection made for their relief in this kingdom, and to complete the house which they had begun to re-erect, to enjoy, in the midst of their distresses, the opportunity of "drawing near to God." The Rev. J. Smith, of Whitby, formerly a Missionary in that island, kindly undertook the labour of making a second collection in aid of the chapel, in several parts of the kingdom; and he

has performed this work of charity with so much attention and success, that it is hoped that the new chapel will be nearly freed from incumbrances, and the suffering society in St. John's be relieved from all apprehension of combating with those insuperable difficulties which before appeared to surround them. The courage, patience, and self-denial of the Missionaries in Newfoundland, have been put to severe tests during the late calamitous seasons; but they have kept their posts, suffering with the distressed, sharing the sorrows of the people committed to their charge, and embracing every opportunity to render external distresses the means of turning the attention of their hearers to the things belonging to their peace; and their labour has not been in vain.

The numbers in society are—

In Nova-Scotia and New-Brunswick -	1689
In Upper and Lower Canada - -	369
In Newfoundland - - -	670
Total - -	2728

Making an increase in the year of 375.

The Committee have great pleasure in stating, that the Treasurers have received from the Nova Scotia Missionary Society a remittance of 300*l.* sterling, a part of the proceeds of that institution for the year 1817, 50*l.* still remaining in the hands of John Starr, Esq. the Treasurer.

The number of Missionaries now actually employed, or proceeding to their stations, is—

Europe - - - - - -	4
Ceylon - - - - - -	13
India - - - - - -	2
New South Wales - - - -	2
South Africa - - - - -	2
West Indies - - - - -	40
British American Colonies - -	27
Newfoundland - - - -	11
Ireland (using the Irish tongue in aid of their ministry) - - - -	6
Making a total of - -	103

Missionaries; the greater number being engaged in ministering to the religious wants of the heathen.

The sums received from the different districts of the kingdom, for the year ending June 24, 1818—

	£.	s.	d.
London District - -	2025	14	11
Canterbury District - -	479	18	4½
Norwich District - -	339	16	11

	£.	s.	d.
Lynn District - - -	300	15	11
Oxford District - -	187	14	1
Portmouth District - -	296	8	5
Guernsey District - -	121	0	4
Plymouth-Dock District -	456	8	4½
Cornwall District - -	547	17	10
Exeter District - -	136	1	0
Bristol District - -	1408	10	1
First Welch District -	274	19	6
Second Welch District -	164	10	5
Birmingham District -	411	7	8
Shrewsbury District -	185	19	10
Macclesfield District	269	3	9
Liverpool District - -	493	16	10
Manchester District -	1000	0	0
Halifax District - -	1119	7	0
Leeds District - -	1248	5	10
Sheffield District - -	946	9	11
Nottingham District -	703	2	2
Lincoln District - -	574	4	7
Hull District - - -	1110	4	6
York District - - -	716	3	7
Whitby District - -	343	18	5
Newcastle District -	488	6	5½
Carlisle District - -	56	12	6
Isle of Man District -	45	2	6
Edinburgh District - -	417	2	2½
Aberdeen District - -	59	7	1
Nova Scotia . - -	323	7	3

which, with the balance of the former year, and the sum of £.1082. 2. 4. collected by the Rev. G. Smith in aid of the chapels lately destroyed by fire in Newfoundland, makes a total of £. 20, 331. 8. 1¾

After the reading and adoption of the Report, from which the foregoing extracts are made, the Meeting unanimously passed the following resolutions ;—

On the Motion of the Rev. Adam Clarke, LL.D. seconded by Mr. Jaques, of London ; That this meeting acknowledges with gratitude to Almighty God, the success which, during the last year, has attended the labours of the Wesleyan Missionaries in different parts of the world ; and hails the successful exertions of Missionaries of every denomination, as an assurance from heaven, that the time is fully come for extending the blessings of Christianity to the Pagan world, by the piety and zeal of the Christian Church.

On the Motion of the Rev. T. Roberts of Bath : seconded by J. Brindley, Esq. of Rochester ; That the Mission to the Ne-

groes of the West Indies has a peculiar claim to the countenance and support of the public; and that it is a subject of the highest satisfaction, that the advantages, personal and social, which have resulted from extending to the slave population of our colonies the benefits of Christian instruction by means of Missionaries, are now so obvious, that even in the colonies themselves the dispositions to favour such enterprize is becoming more decided and general.

On the Motion of the Rev. J. Gaulter, of Rochester; seconded by the Rev. W. Davies, from Sierra Leone; That the Commercial Christian Nations of Europe, owe it, in reparation for the wrongs inflicted upon Africa, to endeavour the civilization and christianizing of the natives of that continent; and that this Meeting approves of the two Wesleyan Missions in West and South Africa; which, though but in their infancy, promise an important co-operation with those of other religious bodies in the prosecution of these great objects.

On the Motion of the Rev. Walter Griffith, of Bristol: seconded by the Rev. R. Watson, of London; That this Meeting has received, with great satisfaction, the report of the Committee as to the state and prospects of the Mission to the Island of Ceylon: and that the Missionaries there have a just claim upon the approbation of the friends of Missions at home, for their great exertions in the establishment of the Printing Office at Colombo—of the Native Schools in several districts of that Island;—for their active co-operation with the Missionaries of other denominations, and the Clergy, in translating the Scriptures into the languages and dialects of the Island; and for the preparations they have made to establish the regular exercise of the Christian ministry among the Portuguese, the native Christians, and the Pagan inhabitants of that Island.

On the Motion of the Rev. Adam Clarke, L.L. D. seconded by L. Haslope, Esq. of London; That the most cordial thanks of this Meeting be given to the Honourable Sir Alexander Johnston, for his truly Christian and condescending attentions to the Wesleyan Missionaries in Ceylon; for his constant patronage of their object, to communicate the blessings of Christianity to the natives of that Island, from the commencement of their Mission; and for the valuable counsels with which he has, at various times, assisted them in the prosecution of their labours.

On the motion of the Rev. J. Bunting, A. M. seconded by J. Bulmer, Esq. of London; That though this Meeting rejoices that this Society has fixed a Missionary at Bombay, and another at Madras, yet the consideration of the millions who in India remain under the influence of a vain, criminal, and vicious

superstition, equally fatal to the social happiness of the people in that country, and endangering to their religious interests, renders it highly desirable, that the Methodist body should increase the numbers of its Missionaries to that interesting part of the world; and the Meeting pledges itself to new exertions to raise the pecuniary supplies necessary for the enlargement of the Mission to India.

REVIVAL OF RELIGION ON SCIOTO DISTRICT, (OHIO.)

Chillicothe, April 22, 1819.

Dear Brethren,

In compliance with your request, I send the inclosed narrative of the revival with which the Lord has mercifully visited this town. It was drawn up by our worthy brother W. who is himself a subject of the late work, and an ornament to his profession. He, with a number more, have formed themselves into bands, many of whom profess to have obtained the precious gift of sanctification. The blessed work of grace in this town is still progressing; although within a few weeks past not many have been added to the Church. The believers are pressing after all the mind that was in Christ. We view this as the most important season for maturing in the duties of religion, those lately brought into the school of Christ.

Every circuit in this District (Scioto) is favoured with an outpouring of the blessed Spirit. Very many are "fleeing to the strong hold for refuge," and "laying hold on the hope set before them." The refreshing gales of divine grace are felt in almost every worshipping assembly. Infidelity shrinks into darkness before the illuminating rays of the gospel of Christ, and covers its deformed face.

Camp-meetings have been rendered a great blessing to this country, especially during the last season. Permit me to give you a short account of one which was held in August last, near Portsmouth, at the junction of the Scioto and Ohio rivers, forty-five miles south of this town. The ground was well chosen and delightful; and the preparations were entered into in the name of God, with solemn prayer. Never shall I forget the solemn feelings of my soul on the impressive occasion, when the preachers were introduced into their tent. After a profound pause of a few moments, a short exhortation, and entering into covenant, we bowed before the Lord, and gave ourselves into his hands for direction and protection. The meeting commenced with a sermon on Micah vi. 6. *Wherewith shall I come before the Lord?* The Lord gave us gracious intimations of what we might expect if we continued in the faith. As there is such a diversity

in the human character, as to the construction and temperament of their minds and dispositions, which is rendered even more so by education; the congregation was exhorted to attend particularly to their religious impressions; and that when the mourners were invited to the altar, those who found by experience that loud praying and singing and much noise destroyed their devotional feelings, and lessened their convictions, were advised to retire into the grove, after preaching was over, and seek God in secret. Many tried the experiment. The lonely valley soon became vocal with bitter lamentations; and although they could not hear the cries of each other, they could not refrain their own. Many were thus converted in the woods, and, like the grateful leper, returned to the camp glorifying God. As an instance, among many others, of "the power of God to salvation," I will mention the conversion of a noted deist, who had lately been convinced of his error by reading *Sutcliffe's Introduction to Christianity*. He attended this meeting with great interest and godly sorrow; eat but little, and slept less. At the close of every sermon, like Cowper's stricken deer, "he left the herd with many an arrow deep infixt." The trees heard his groans; the earth received his falling tears. Thus he continued for several days and nights, while the pains of hell seemed to get hold of him. After making, as he thought, a thousand fruitless efforts to give himself to God in prayer and in promise, he rose, sat upon a log, opened his bible to see what promise he could there read which would reach his desperate case; when casting his eyes on the sacred page, he said it appeared to him to be enveloped in a light exceeding the brightness of the sun. The first impression was surprise and astonishment, when, an instant after, like an electric shock, he received the witness of the Spirit that he was born of God. Seldom have I witnessed so interesting a scene, as when this subject of grace entered the camp in holy triumph, exclaiming, "I have found Him! I have found Him!"

The meeting was preserved from interruption or disturbance by the increasing influence of the Divine Presence and power, until the close, at which time the scene can hardly be described. Thousands who were here encamped for a number of days and nights together, but more closely united by Christian union and friendship, were now to part. What a sight! Upwards of one hundred converted have now to learn the duties and habits of religion. Hundreds deeply sensible of their lost estate by nature, just going to exchange this Heaven favoured place, for the dangerous snares of busy life. The thoughts of parting to meet no more, or of meeting to part no more, produced the melody of those groans and shouts which far exceed all description. When we for the last time marched in order round the camp and sung our parting hymn, the scene was truly solemn and impressive. The

tents struck; the waggons and carriages in readiness; weeping circles of young converts folded in each other's arms; ministers surrounded with weeping hundreds, crying out as they presented the parting hand, "pray for me and mine."

Bishop George left us last Monday for Canada. His health, owing to a severe cold he had taken, had not been good for some days. His labours have been rendered a blessing to thousands. His evangelical and pathetic sermons, together with his holy walk and godly conversation, will not soon be forgotten.

I remain, as ever, your friend and
Fellow sufferer in the Kingdom and
patience of Christ,
JOHN COLLINS.

Account of a remarkable revival of Religion in Chillicothe, (O.) in a letter to the Rev. John Collins, P. Elder of the Scioto District.

Chillicothe, (O.) March 20, 1819.

REV. AND DEAR BROTHER,

IN compliance with your request, I take up my pen to give you a brief narrative of the memorable revival of religion, with which the Lord has lately so mercifully visited the Methodist Church in Chillicothe.

It is difficult to ascertain, with any exactness, the time when this work of grace commenced. The first dawnings of it may, with propriety, perhaps, be traced to the unusual seriousness and attention which was observable, during the last spring and summer, in the congregations which attended the public worship of God, in our church. From these, and other concurring circumstances, it appeared evident to many pious and reflecting minds, that the *seed of the word* was taking deep root, and that a gracious visitation from the Lord was at hand. In the month of August last, there were a few instances of awakenings. During this month, a camp-meeting was held at Mr. White Brown's, about twelve miles north of Chillicothe, at which meeting many persons from the latter place attended, some of whom were then brought to the knowledge of the truth; and several of the old professors were much stirred up.

Judging by the increased solemnity and attention of the congregations, during public worship, it is believed that many awakenings occurred during the months of September and October; in which time a few experienced the pardoning mercy of God. About twenty members were added to the Church in the course of these two months.

At a quarterly meeting held in Chillicothe on the last Saturday and Sunday in October, the awakenings became more visi-

ble. Many were brought to a serious concern for their souls' salvation, and groaned for deliverance from the guilt and burden of sin. From this time the work of reformation went on and increased exceedingly. The deep solemnity and concern manifested by the congregations, evinced a work of the Holy Spirit on their hearts.

On the Sabbath following the quarterly meeting, (Nov. 1st.) twenty-two persons joined the church. Convictions were now greatly multiplied, and conversions became frequent, and almost daily occurred. The pleasing enquiry of "what must I do to be saved," became general; and a degree of solemnity and awe appeared to rest upon the people, whether attending divine worship, or at their houses, or in the streets. The work of the revival continued to increase daily. Meetings for public worship were held almost every night in the week, and frequently continued till midnight. At every meeting, sinners were brought to a sense of their lost and undone condition, in such a manner as to cry to God for mercy and forgiveness! while believers in Christ were made to rejoice and praise the Lord from a feeling sense of his loving kindness to their own souls. At many of these meetings, an awful and solemn consciousness of the Divine Presence rested upon the congregation. Not a vacant or unconcerned countenance was to be seen; but on the contrary, seriousness and solemnity were strongly marked on almost every face. Many who had been accustomed to scoff and make light of these things, were constrained to acknowledge that "it was the Lord's doings, and marvellous in their eyes."

Although several of these meetings were of the same character, yet one of them is, perhaps, worthy of particular notice. This was a prayer-meeting, held on Friday evening, the latter part of Nov. last, at the meeting house. The congregation had not fully assembled, nor public worship begun; but while the people were sitting in solemn silence, the Holy Spirit of God descended and filled the house in an extraordinary degree—the arm of the Omnipotent was revealed in power. It was, indeed, a Pentecost. For, although it was not, in this case, accompanied with the "sound from Heaven, as of a rushing mighty wind," nor with "cloven tongues, like as of fire;" yet scarcely could these external evidences have imparted a greater consciousness of the Divine Presence, than was felt on the present occasion, by almost every person in the house. The people rose involuntarily upon their feet. Some few, in consternation and alarm, fled from the house. Deep and pungent conviction seized many; while solemnity and awe were depicted on every countenance. All opposition was at an end. Not a solitary advocate for the cause of the enemy, had the temerity to raise a finger, or to speak a word against the work of the revival; but were com-

pelled to acknowledge "of a truth, this is the Lord's doings." The kingdom of darkness gave way; the Spirit of God poured a flood of light upon the darkened minds of impenitent sinners; and the "arrows of the Lord were sharp in the hearts of the King's enemies." The slain of the Lord were many—very many; for although the meeting house was crouded, it appeared as if every unconverted person therein felt more or less of the convicting operations of God's Holy Spirit. A number of those crouded to the altar, beseeching the people of God to pray for them; and in the exercise of their united and earnest petitions to a throne of Grace, several penitents were delivered from the guilt and burden of sin, and enabled to rejoice in a sin pardoning God.

The fruits of this meeting were witnessed on the following Sabbath, on which day *forty-eight* members were added to the church! On this day a "Love Feast" was held, at which a number of well disposed persons, not belonging to the church, were admitted. The presence of the Lord was most eminently felt. Deep and pungent conviction laid hold of several persons who had hitherto been careless, and who now prostrated themselves before the Lord, crying aloud for mercy. At the hour for public preaching, the doors were opened, and the house was immediately filled; but so great was the united cries of the penitents, and the shouts of praise of those who had just emerged from darkness into the marvellous light of the Gospel, that it was in vain for the preacher to attempt to speak. The meeting this day, was continued, without intermission, from nine o'clock in the morning till near midnight; and during its progress, many persons were delivered from the guilt and burden of sin, and brought to testify with joy, that "God has power on earth to forgive sins."

About this period, a considerable degree of seriousness and solemnity pervaded the town; and the attention of the citizens, generally, was much directed to the subject of religion. And while on one hand we were assailed by the puny scoffs and ridicule of a few ungodly and profane persons, who "cared for none of these things," and by the invectives and anathemas of some, who, "having a *form* of godliness, denied the *power* thereof;" it was pleasing, on the other hand, to observe that most persons of understanding, possessed of liberality and candour, gave their cordial approbation of the reformation, and their best wishes for its success and increase.

About the first of December, the revival appeared to have reached its greatest height; but continued, without much abatement, during the whole of that month and January. Nor did it decline, in any considerable degree, until some time in February last. But during the latter part of this time, and since,

the deepening and extension of the work of grace in the hearts of the believers, was, perhaps, considerably greater than at any former period. A considerable increase of genuine piety and fervent devotion among these, has been very apparent. Many have been deeply convinced of the necessity of holiness of heart, and are earnestly groaning for it; and a few have lately been able to testify that they have been made partakers of the sanctifying grace of the Holy Spirit.

During the progress of this great revival, there have been some instances of conversions worthy of particular notice, as illustrative of the power and goodness of God in bringing sinners to repentance. I shall take the liberty of mentioning one case of rather a singular character, which occured early in the revival.—Three young men, who had shewn much opposition to the work, paraded the streets one night, for the purpose of shewing their contempt for sacred things; and falling in with a man who was intoxicated, they employed him to aid them in ridiculing and mocking the prayers and other religious exercises at the Methodist meetings. This, and other impious and blasphemous mockery of Divine things, they repeated, the same night, in the streets, opposite the Methodists' houses. At length, in the height of their wickedness, a very extraordinary light passed over them, apparently very near, at the sight of which they were stricken with terror and dismay. They looked upon it as a messenger from Heaven, sent to warn them of the wrath of an offended God against their impious deeds. One of them said to the others, "that is a loud call to us to repent, and probably the last that *I* shall ever have." Deep and pungent conviction for sin seized them, and another young man who was standing near. The enormity of their wickedness appeared in dreadful array against them. The thunders of Mount Sinai sounded in their ears the terrors of the violated laws of God. In this state they instantly separated, and hastened to their homes and to their beds; but slept none that night, for very anguish of soul; for it seemed to them, almost, as if "the pains of hell had got hold of them." They cried to the Lord for mercy; and thus continued, in deep distress of mind, for several days, before they obtained deliverance from the guilt and burden of sin, through faith in the Redeemer. They are now all pious young men, and if they continue faithful to the grace given, are likely to become useful members of the church. It is worthy of remark, that one of them was, a few months ago the ring-leader of a band of wicked young men, who for some time made a practice of disturbing the worship of God, contrary to law; but now, like Saul of old—"behold he prayeth."

It may, perhaps, be objected by some, that the light which was seen by these young men, was nothing more than a large meteor, and, therefore, a mere casual phenomenon; and that

no supernatural agency should be attributed to it. It is granted that the light was probably a meteor; but can this lessen our belief of the Divine appointment of *this means* to produce an *end* so important as the conviction and conversion of these wicked young men?

I might enumerate other extraordinary instances of the power and goodness of God; but must hasten to a conclusion of my letter, already too long.

In the progress of the revival, the great increase of members, and the necessary attention to conduct the work, imposed upon our minister, the Rev. *William Swayze*, who had charge of the circuit, such an increase of arduous duties, that it was found impracticable properly to attend to them, without devoting all his time to the town. The necessity of his doing so, became so urgent, that by his consent, the official members of the church applied to you, by memorial, to erect this society into a temporary *station*, and, after providing for his place on the circuit, to appoint brother Swayze to labour in Chillicothe station until the next Annual Conference. This measure you found to be essentially necessary to the furtherance of the work, and accordingly consented thereto. Brother Swayze's indefatigable and zealous labours have been very acceptable and much blessed and owned of the Lord, in turning sinners from the error of their ways, and in conducting the work of the revival. An adequate provision has been made, by the society, for the support of a stationed minister.

From the commencement of this revival of religion—say in October last, till the close of it in the month of February following, (about four months) there were added to the Methodist Church in Chillicothe *two hundred and twenty new members!* Nearly all of these have exhibited marks of a genuine work of grace in their hearts; and three-fourths, perhaps, of this number have testified, from an experimental knowledge, that "God has power on earth to forgive sins." The greater part—perhaps at least four-fifths of the number of new members, are young persons of both sexes, in the bloom of life. What an interesting sight, to see near two hundred youths in the prime of life, voluntarily forsaking the pleasures of the world and of sin, to walk the narrow path of self-denial and of gospel obedience!

There is one feature in this revival, which is particularly worthy of notice. It has been remarked by many old members, as well as several old and experienced ministers who have visited us, that they never witnessed more evident marks of a solid and genuine work of grace, than those exhibited by most of the young converts; nor a revival of religion of such extent where there was less extravagance or disorder.

It will be gratifying to you, also, to learn, that one, at least, of our sister churches (the Presbyterian Church) has likewise

in some measure partaken of the showers of Divine grace. At a late sacramental occasion, eleven persons were admitted to church membership and communion; several of whom have given evident marks of a genuine work of grace. Some of the old members have been much "renewed in the spirit of their minds"; and have not only the "form of Godliness," but also enjoy the "power" thereof in their souls from day to day.—While speaking of that church, I cannot deny myself the pleasure of bearing my testimony, as an individual, to the indefatigable labours of the Rev. Mr. A———, the editor of a weekly publication in this town, entitled "*The Weekly Recorder*," which is principally devoted to theology. The ability, firmness, liberality and zeal with which this gentleman has exposed and reproved the fashionable and common vices of the day, and especially of carnal professors; and enforced the duties of religion, and Bible holiness, in heart and life, merits the cordial approbation and support of Christians of all denominations.

The great increase of the Methodist Church, and of the congregations which attend public worship in that church, has rendered it necessary to build a new meeting-house. The subscription is nearly filled for one, and the materials are preparing. It is to be seventy feet by forty; two stories; and, it is expected, will be completed before the ensuing winter.

I have greatly exceeded the limits which I had prescribed to myself, for this narrative. I should willingly add some remarks, in conclusion, but must not trespass longer on your patience.

With affectionate regard,

I am, my dear brother, yours, S. W.

Poetry.

MISSIONARY.

RISE ye heralds of salvation,
Blow the Gospel-trumpet, blow;
Go to ev'ry tribe and nation,
Hear! your Master bids you go.
Hark! his word. his Spirit urges,
Count no enterprise too hard,
Dauntless cross the mountain surges,
Christ himself will be your guard.

God protects, what pow'r can harm you?
Winds and seas obey his power;
What threat'ning evil shall alarm you,
Or what furious foe devour?
Quit no duty, fear no danger,
Go to all the fallen race,
Say to every outcast stranger,
Ye may now be saved by grace.

Go, with heav'nly ardour burning,
Bright with Christ's transmitted rays,
Comfort those in darkness mourning,
Turn their sighs to songs of praise.

Bear his cross, which is your glory,
Spread your Master's glorious fame;
Tell his crucifixion story,
Tell the world his wond'rous name.

Idols then shall fall like Dagon,
Heathen darkness flee away;
Every poor benighted pagan,
See the light of glorious day.
Desarts shall rejoice with singing,
Lonely wastes shall lift their voice,
Barren wilds with verdure springing.
Bloom a fruitful paradise.

Sing, ye saints, a day of gladness
Dawns already from on high,
Put on joy for sable sadness,
Wipe the tear, repress the sigh.
Soon will Zion's King descending,
Cloth'd in regal robes appear,
Earth shall, to his sceptre bending,
Hail the great millenial year

THE

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Divinity.

ON THE STUDY OF DIVINITY.

CHAPTER IV.

OF THE MOSAIC ACCOUNT OF THE FALL, &c.

MANY and striking are the particulars, respecting the Jewish people, which were enumerated in our last chapter, sufficient to engage curiosity, and attract attention. Indeed, the single circumstance of the Antiquity of their writings, together with the rational account which they give of the creation of the world, and the formation of man, must render every inquisitive mind solicitous to be ascertained of the genuineness and authority of such invaluable records. And one would wonder at the absurd obstinacy of those, who wish to shake off the incumbrance of Revelation; and therefore reject writings, which their soberest judgment must approve, as they present us with the only credible history of events, the most interesting and important to mankind. Let any man of an unprejudiced disposition read, either the Cosmogonies of the heathen poets, or the more sober, though not less fabulous and ridiculous tales of the Historians and Philosophers, concerning the origin of men and things; and they will discern either such total darkness, or such flagrant inconsistencies and absurdities, as must shock the understanding, and create astonishment at the credulity of the Writers.

But on the contrary, in the Mosaic account of these great events, how clear and consistent, how simple and grand is the relation! Every particular approves itself to our reason, and our judgment is satisfied with each circumstance of information. We there are told, that the eternal, all-wise God, unbounded in power, and consummate in wisdom, brought all things into existence

by his commanding Word: And by a regular gradation, in a short series of time, the better to display, and more distinctly to manifest, his orderly productions, not only formed, but furnished, this beautiful System with all its exquisite provision.

Man, the sovereign of this sublunary globe, then, we are informed, first rose into being; and, under the Creator's forming power, received a body of divine workmanship; yet but the casket, if we may be allowed the expression, of a richer jewel, the mansion of an immortal soul, breathed into him by that self-existent God, who hath *the breath of life*.

From the hands of a Creator like this, nothing of *evil* or imperfection could possibly be derived. *Nature* therefore was, in this her happy youth, glorious in the perfection of beauty; and *Man* stood forth the blessed image of his beneficent Creator; with a mind free from spot; with a body free from taint; holy in his desires, upright in his intentions, full of love, and full of peace. Thus the Scripture assures us, *that God saw*, (*saw* and *beheld* with a look of attention and complacence,) *every thing that he had made; and behold it was*—not good only,—but VERY GOOD, good in the superlative degree; it arose to the *highest* degree of *perfection* whereof it was capable: For *absolute perfection* belongs only to God.

Reason assents with great readiness to the account above given; as she would infer, from the idea of a *good* and *perfect* Being, that good and perfect productions only can proceed from Him. And she also assents, with as little hesitation, to that single principle, plain, but important, upon which the right knowledge of the *Fall* depends. She is clear, that the Supreme Governor of the Universe, the great Rewarder of actions, could create no beings, capable of *rewards* or *punishments*, unless they were endowed with a liberty of choice, and a freedom of action, which alone could denominate them moral agents, or constitute them objects of future examination and account.

Adam was created in as high a degree of perfection as the rank he bore in the visible world would admit; God pronounced *him*, as well as the rest of his works, *very good*. But Adam was endowed with reason and choice, was constituted a moral agent, and of consequence must have had power to choose or refuse.*

* We cannot omit Milton's lines on this subject, as they set it in a very clear light.

——— Ingrate, he had of me
All he could have; I made him just and right,
Sufficient to have stood; tho' *free* to fall.
Such I created all the Ethereal Powers
And Spirits, both them who stood, and them who fail'd:
Freely they stood who stood, and fell who fell.
Not *free*, what proof could they have given sincere
Of true allegiance, constant faith, or love,

He had that power. And the Father of the Universe, while he set before him the grand terms of his continuance in the favour of heaven;—*terms*, which surely the uncontroled Lord and Sovereign of all had liberty to propose;—yet failed not to recommend and enforce the proper choice by every argument of interest, and every motive of duty. These were not sufficient; Adam abused his liberty, transgressed the single positive precept enjoined; fell from the favour of his Creator, became obnoxious to *death*, and to *hell*, for he became sinful; became obnoxious to all the fatal consequences of sin, and all the dire miseries that wait on death;—and in short, was removed from that scene of pleasure, and near access to God in paradise, which he so happily enjoyed in his perfect state.

The Mosaic account of things, though clear and rational, is yet short; and leaves us greatly in the dark respecting many particulars, which we should rejoice to know, and concerning which, the active mind of man will always indulge the uncertainty of dim conjecture. I shall not at present concern myself with any of those points which arise, in so fertile a manner, from the history of the fall of man; these will come more properly under consideration, when we treat of the doctrine of *Original sin*. My design at present is only to shew, how reasonable a solution of those difficulties, which we traced heretofore in the *nature of Man*, this plain narration of Moses affords us. Hence we see the fountain and origin of all those inconsistencies, which are so observable to every eye, in the human mind.

Man was created in a state of perfection: man, abusing the necessary freedom of his will, fell from that state of perfection; fell into sin, became mortal and corrupt; prone to offend, and condemned to die. Like only can produce its like. The race of mortals was to be propagated by generation; and it is a fixed rule with the Creator, that every *seed* shall have its own body.—Adam therefore could beget, (as we are told he did,) *a son only in his own likeness;* and from a sinful, corrupted, and mortal Parent could only proceed a sinful, corrupted, and mortal Son. The same reasoning holds good with the whole of the human race, and satisfactorily opens to us that source of corruption, vice, and mortality, which we all too fatally and fully experience ever to doubt or deny.

Thus, then, the Mosaic history strongly recommends itself to our attention by this solution which it affords; this *rational* so-

> Where only what they needs must do, appeared,
> Not what they would? what praise could they receive?
> What pleasure I from such obedience paid,
> When will and reason, (reason also is choice,)
> Useless and vain, of freedom both despoil'd,
> Made passive both, had serv'd necessity,
> Not me? &c.—— *See paradise Lost*, B. III. v. 97.

lution,—which we have elsewhere searched for in vain,—of that *two-fold* principle so discernible in Man, which we marked out in a former chapter. We learn that man, originally bright, is now soiled and darkened; and that, of necessity, there must be in him the two principles of *light* and *darkness* of *good* and *evil*. This history farther solicits our regard, by acquainting us with that which our nobler faculties seem to suggest, or at least to aspire after; namely, that a mean of recovery and restoration is provided; that though *sin* is entailed upon us, and its unavoidable concomitants, *sorrow* and *death*; yet a glorious Personage, deserving all adoration, hath procured our deliverance from each of these; and will restore us, if we accept his proposals, to happiness, greater than that which we lost at the beginning. And for our full information on this head, behold, a *second book* is offered to us; the *counterpart*, as it were, and *continuance* of the former, its *completion* and perfection; in which is recorded *his* history, who died to save the world from sin, and to gain an eternal victory over death and hell.

These books, it must be acknowledged, as they greatly commend themselves to our reason, and at the same time make very high claims of their derivation from the Fountain of Truth, demand, in the most importunate manner, our nicest examination; and it behoves us, on every account, to weigh well the evidence brought for and against them: For if they are indeed, as they pretend, a *Revelation*, (and the only *Revelation*) of God's Will to man, hazardous, beyond expression, will it be to reject them. If, on the contrary, they are fictitious and deceitful, it will be no less important than useful to develope their pretentions and impostures, and to search elsewhere for that *truth*, which the human enquiries so ardently court.

We will proceed, therefore, to examine, in the next chapter, the *Evidences* in behalf of the genuineness, authenticity, and divine inspiration of the *Holy Scriptures*.

(To be continued.)

REVIEW.—PHILIP'S REPLY TO HARRIS.

Unitarianism weighed and found wanting; in a Series of Letters addressed to the Rev. George Harris, and occasioned by his Evening Lectures in Renshaw-street Chapel, Liverpool. By Robert Philip. London, pp. 65.

It appears from a short preface, with which this pamphlet is introduced to our notice, that, although the Evening Lectures of Mr. Harris may be assigned as the immediate cause of this publication, they did not suggest to Mr. Philip the first idea, of turning his attention to the Socinian controversy. Prior to this time, he had been preparing for the press a work of some con-

siderable extent, in which the essential parts of these letters were embodied. But the observations made by Mr. Harris, and the arguments which he advanced, coinciding in many respects with those which Mr. Philip had previously examined, he was already furnished with the prominent parts of a reply, apparently written by a kind of accidental anticipation. These letters, which are seven in number, were then broken from their primitive connection, and filled up with such occasional remarks, as the Lectures, which had been delivered, very naturally suggested.

After commencing our perusal of this pamphlet, we must confess, that our expectations were far from being sanguine; and our reflections on the first letter, were by no means calculated to remove this unfavourable impression. To us the reasonings appeared rather vague and dubious. Even the premises themselves we could only view as problematical; and the conclusion, though legitimately deduced, we beheld as unimportant, because it could not boast of an exclusive application.

In prosecuting our task, the clouds, however, which had gathered round us in the commencement of our journey, began to dissipate; and as we gradually ascended an eminence to behold the author's views, the controversial horizon assumed a new aspect. Proceeding thus, we had made distinct observations on every letter, intending to introduce a comparative estimate of their respective importance. But, on reviewing the whole, the disproportion which would have appeared between the extent of the pamphlet, and our analysis of its contents, compelled us to abandon our original design, and to pursue this which we have now adopted.

In the examination of these letters, we have been forcibly struck with that connected view which the author has taken of Prophecy, Providence, and Fact; considered as distinct, but inseparable parts of one general system of divine economy. To each of these branches he directs the attention of his readers; and, after placing them fully in view under various aspects, he endeavours to infer, that neither Prophecy, Providence, nor Public Opinion, is favourable to Unitarianism: and, it must be confessed, that in most instances he has been successful.—Throughout the whole, we find many sensible observations and appropriate arguments: an amiable spirit seems to breathe in almost every page; and several paragraphs are enriched with a pleasing originality of thought. The reasonings, however, are rather popular than profound; but their force is always recommended by their perspicuity; and to every reader, who rather wishes to have his judgment informed, than his understanding bewildered with paradoxes, this pamphlet presents no contemptible fund to satisfy moderate expectation.

Viewing Unitarianism merely as a rational system, or a speculative theory, it will be readily admitted, that it has an imposing form, and an alluring appearance; but when, with this system in our hands, we turn to the doctrines of Revelation, we behold incongruities which dissolve the charm. On this point Mr. Philip has argued strongly in his sixth letter; and from his reasonings he has fairly inferred, that the moral condition of man, considered as a sinner, requires new principles of action, which natural religion is unable to supply, and which Unitarianism professedly disowns. These new principles, the sacred writings declare to be necessary; and it is among the peculiar beauties of Revelation, that it defines their nature, and points us to their primitive source.

That the doctrines of the Gospel seem to favour these new principles of moral action, the assertors of Unitarianism appear to be well aware; and, from the specimens which their improved version of the Scriptures affords, we are warranted in concluding, that a Bible formed upon Unitarian principles, would not be exactly like that which we have received from God. It is no good omen in favour of any system, to find complaints almost uniformly made against nearly all those passages which seem to frown upon it.

Of the rational mode of proceeding which so conspicuously associates itself with this accommodating system, the Author charges Mr. Harris in his fourth letter; and the term *Sacrifice* is adduced, as furnishing an evidence of the fact. This, instead of retaining, in the lexicons of Unitarianism, its primitive meaning, is taught to disown whatever its modern application does not imply; and hence it has no more connexion with *expiation*, than the patriotism or heroic suffering of Brutus, Hampden, or Sydney.

Of the leading articles which compose the Unitarian creed, the Author has placed before his readers an epitome, which seems neither to be distorted by misrepresentation, nor rendered defective through omission. The passages of scripture with which this creed is contrasted, are judiciously selected; and their importance derives an additional interest, from their appearing on a ground which we have not been always accustomed to tread. Truth requires only to be understood, to command our homage; but the lustre with which it occasionally shines depends upon those adventitious circumstances, which ingenuity knows how to impart. How far the Author has been successful in this, the reader may form some opinion from the following specimen.

"Suppose then, for a moment, that God, in a visible and indisputable manner, should abolish the Bible entirely, and give to the world, in its stead, *a written copy of the Unitarian system*,

having all the authority and sacredness which the Bible has had. Suppose all this done in the eyes of all nations; and the creed of every nation Unitarian; and this state of things five hundred years old; and the present Bible utterly forgotten; and the existing commentaries and orthodox writings lost; and nothing extant but what you approve of now. You can have no serious objections to these suppositions, because the chief part of them are hopes you cherish, and wish to see realized. And it will reconcile you to the imaginary loss of the old Bible, when I remind you, that any unwillingness on this head, would betray a lurking suspicion, that your system is not scriptural at present.

"Now sir, suppose that after five hundred years, when your system would be dominant, and endeared by as many pious and learned works as Trinitarianism now boasts, some minister of talents and influence should address such a circular as the following to the Unitarian churches.

"'Dearly beloved,

"'Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love! All men should honour the Son, even as they honour the Father: and let all the angels of God worship him; for he is before all things, and by him all things consist. By him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were made by him and for him. His goings forth were of old, even from everlasting. When his Father addressed him, he says, 'Thy throne, O God, is for ever and ever!' 'Thou, Jehovah, in the beginning didst lay the foundation of the earth, and the heavens are the work of thy hands.' Therefore, it becomes us to ascribe, 'Blessing, and honour, and glory, and power, unto Him that sitteth on the throne, and unto the Lamb for ever;' because he that honoureth not the Son, honoureth not the Father.—The grace of our Lord Jesus Christ be with you all.' Amen.'

"How would such a letter be received, Sir, by churches, formed on the principle that divine names and divine honours are the exclusive rights of the Father? The writer would be branded as an idolater, and his letter committed to the flames. Or, if any one leaned to his opinions, an appeal would be made to the New Bible, (which I have supposed,) and the wavering brother dared to produce from it, one instance in which Christ is called God, Jehovah, or Creator. And you know that he could not, if any of the existing summaries of Unitarianism were exalted into the rank of the Bible, and substituted in its room. And if these passages, which I have thrown into the form of a letter, would savour of idolatry five hundred years hence, (under that

state of things I have supposed,) they do so now, on every principle but that of the Son's equality with the Father," p. 55.

The preceding extract exhibits a fair specimen of the Author's mode of arguing; but more unexceptionable passages might be selected, to display his talent at compositon.

If an inhabitant of some unknown region, who had never heard of the discordant opinions which distinguish contending parties, were to examine our Bible, and were then called upon to give his judgment on the doctrines which it contains, no man can reasonably suppose that he would decide in favour of Unitarianism. If, therefore, this system be true, and the Bible be a revelation from God, the sacred volume must be considered as one of the most astonishing prodigies that was ever submitted to the inspection of angels or men. In every view, its doctrines are of such a complexion, and its language is so constructed, that the book itself seems better calculated to lead men into error, than to shew them the way of salvation. It records instances of idolatry under the Christian system, which were unreproved; and teaches, by example as well as by precept, those very evils, which inform us its Author abhors.

There can be little doubt, if the poor were to have the Gospel preached unto them, that the sacred books were intended to be understood, in every thing necessary to salvation, without the aid of critical analysis, or without requiring the exercise of the Unitarian pruning-knife. We find, indeed, within its pages, depths in which leviathans may swim; but it contains also shallows in which lambs may wade. And in a revelation coming from God to teach mankind the way to heaven, we should naturally expect, that no doctrines would be more seriously inculcated, more frequently repeated, or more unequivocally expressed, than those which the divine benevolence had made necessary to salvation; even though that wisdom which is not from above, after having invented or discovered difficulties, might smile at the humility of faith, and inquire—How can these things be? But from Unitarianism we have learnt a very different lesson. Its success seems to depend upon the skill of its advocates, whose critical dexterity the unlearned cannot comprehend. And even where the doctrines which it teaches are embraced, they seem better calculated to give light to the head, than to communicate virtue to the heart. To those doctrines which lead to the sound and saving conversion of sinners to God, and which make men new creatures in Christ Jesus, Unitarianism can make but very feeble pretensions. And, we may rest assured, so long as we have the sacred word for our guide, that the religious system which does not lead to the conversion of sinners, is not the system of the Bible, nor the religion revealed by God.

"From the fame and grandeur of Christ's miracles, Nicodemus concluded, that he was a *teacher come from God;* for, as the ruler justly observed, '*no man can do these miracles, that thou* '*doest, except God be with him?*' This, you know, amounts to all the faith in Christ, which Unitarians think necessary or proper. This they consider as believing unto salvation, when the belief is accompanied with corresponding obedience. Now, Sir, if they are right in this opinion, we may expect, especially as true faith was a rare thing in Israel at the time, that Nicodemus's confession, although given by night, would be well received and highly approved of. But, instead of being so, Jesus took no notice whatever of it; and what was very unusual with him, returned an abrupt answer to the 'master in Israel;' for you must allow, that the words, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God,' are any thing, but an approval of his faith. And is it not evident, that his faith was not satisfactory, seeing Christ inculcated on him the necessity of believing on the Son of God, as well as of undergoing the new birth? When Peter made his celebrated confession,—that Jesus was *the Christ, the Son of the living God,* it was approved and applauded, and even declared to be an express revelation from the Father to the apostle. Now, Sir, mark the different reception given to these two confessions; and say, is there not a difference in the creeds themselves which led to it? And yet Unitarians mean no more by the Son of God, than Nicodemus meant by *Teacher come from God.* This, Sir, I call a case in point, and one that merits your serious attention, both as a man and as a minister. As a man, it is your interest to have the approbation of Christ to your creed; and as a minister, to take care that you insist upon all the faith which Christ insisted on. You deprecate, I am sure, such a reception for your flock as Nicodemus met with: it devolves on you, therefore, to guard them against stopping short where *he* did."—p. 24, 25.

It is among the infelicities of Unitarianism, to exhibit a creed, which, in some of its articles, is less calculated for the meridian of Christianity, than for the suburbs of Infidelity. Between the faith of many who advocate this system, and that professed by Thomas Paine, in his Age of Reason, there is a melancholy resemblance. In the doctrines which they reject, they mutually concur. The former indeed profess to believe the Bible; while the latter disdains its authority. But to facts and doctrines, which reason can sanction, by tracing them from given premises, to the same conclusions that Revelation has set before the eye of faith, Thomas Paine would not have hesitated to give his assent; and beyond this, it is much to be feared, that many Unitarians are not inclined to pass. In both cases, the plain result

is, "We will receive Revelation so far as it meets our approbation, on the ground of reason, but not under the sanctions of authority." When this fails, Infidelity indeed retires; and Unitarianism only remains to accommodate, with the tortures of criticism, those truths which it would otherwise disbelieve.

We might here terminate our observations, if the claims of justice, and the importance of the subject, did not demand the introduction of another short paragraph. This developes the Author's views of those general principles, which render the vicarious sacrifice of Jesus Christ essentially necessary to human salvation.

"Now, it is not on the doctrines of natural religion, that we differ: these are common to both. We go hand in hand, through all the range of those principles which arise out of the natural and moral relations of creatures to their Creator; and do not separate, until, we reach those principles which have arisen in consequence of the creature's disregard of relative obligation. Here we divide, and continue to diverge until we lose sight of each other. For example, Trinitarians say, that the present state of mankind being depraved and guilty, has brought into REVEALED RELIGION doctrines totally *different* in character from those of NATURAL RELIGION, but the *same* in their moral influence. The former, however, are brought in so, as not to set aside the latter. The doctrine of atonement magnifies, and the doctrine of justification by faith establishes, the moral law. They are therefore *additions* not *substitutes* for the truths of NATURAL RELIGION; additions called for by the guilt and depravity of the human race. And it surely occurs to you, that the religious system of *sinners*, is likely to have some peculiarities, and *must* differ in all the points which regard sin, from a system adapted to the condition of innocent beings. For, if it did not, there would be nothing to check or remedy sin, but its own consequences. And on your scheme, there is nothing else to do so, but law and its penal sanctions; and the first you make so lax, that it requires no satisfaction: and the second so light, that they inspire no terrors." p. 51.

We must now take our leave of this Author, and his work. If any apology be necessary for the length of this article, we hope it will be found in the importance of the subject which has passed under our review. The questions which we have seen agitated, affect the vitals of Christianity. Of this the Author seems to have been fully aware; and, so far as popular argument and popular language can be deemed beneficial to the cause of truth, we cannot suppose that this pamphlet has been written in vain.

Biography.

LIFE OF THE REV C. F. SWARTZ, MISSIONARY TO THE EAST-INDIES.

(Concluded from page 215.)

3. The MADRAS GOVERNMENT, by the following Order, strongly expressed its sense of Mr. Swartz's worth.

"*Public Department.*

"To the Rev. Dr. KERR, Senior Chaplain at Fort St. George.

"REVEREND SIR,

"I am directed by the Right Honourable the Governor in council, to enclose, for your information and guidance, the extract of a late letter from the Honourable the Court of Directors, and to inform you of the wish of his Lordship in council, that early measures may be taken for erecting, in St. Mary's Church, the Monument which has been transmitted to this place by the Honourable Court, as a tribute of respect to the memory of the late Rev. Mr. Swartz.

"His Lordship in Council directs me also to express his confidence, that your endeavour will be exerted to give every practicable effect to the farther suggestions of the Honourable Court, with regard to the best means of conveying an adequate impression of the exalted worth of that revered character, and his Lordship will be prepared to give every facility to the measures which you may propose on this subject.

"Directions will be given to the Board of Trade for holding the Monument in readiness to be delivered on your application.

"I have the honour to be, Rev. Sir,

"Your most obedient, humble Servant,

Fort St. George, "G. BUCHAN.

June 16, 1807. "*Chief Secretary to Government.*"

4. The Rev. Dr. KERR, in the sermon preached in compliance with the above letter of the Directors, may be considered as speaking with the full approbation of the Madras Government: and the high testimony borne to Mr. Swartz in the following extracts from that discourse, was an appeal, it must be remembered, on the spot, to those who were themselves witnesses of the truth of the preacher's assertions.

"The man who follows the injunction of his God, 'Go ye into all the world, and preach the gospel to every creature;'—whose soul is devoted to this one object, who submits to a thou-

sand privations in the discharge of his high calling, who devotes mind and body to the eternal interests of the benighted nations, without any worldly view whatsoever, who is exposed to numberless dangers in the course of his journeyings, yet goes on rejoicing to the end;—such a man is surely deserving of our high esteem, and has the strongest claim on the benevolent feelings of all mankind.

"There is a grandeur in the self-dedication of a human being to such an undertaking, which is not to be met with in all the other pursuits of life. Worldly ambition has her splendid votaries, seeking honour in the midst of danger and in the face of death. In search of the wealth of this world, we have millions of examples of the most hardy enterprizes undertaken, and body and soul are daily sacrificed to this polluted and polluting object; but, in the persevering effort to call the heathen from their debasing superstitions to the worship of the true God, through JESUS CHRIST; in the constant endeavour to extend the blessings of civilization, which always accompany the true religion, to a people whom the darkest clouds of ignorance, and its thousands of ills overshadow; to labour to emancipate the souls of men from the thraldom of satanic influence, from priestcraft, from profanation, and idle or vicious ceremonies; ceremonies, calculated to impose on the understanding, and destroy the finest feelings of the human heart; to be employed, I say, in such pursuits, to follow them up with honest zeal, with firm faith in the Divine assistance, and the power of the gospel, must be acknowledged, whether we consider the motive which stimulates, or the object in view, to be the most glorious, the most honourable of all undertakings.

"When therefore we reflect, that such was the office of the man whose virtues we are this day called to celebrate; when we know that HE was peculiarly distinguished in the course of this high office; that, by the mere effect of Christian virtue, he attracted the love and secured the confidence, not only of the flock which he had called from pagan darkness into the bosom of CHRIST'S church, and illumined with the blessed light of the gospel, but that he was reverenced far and near by all castes and descriptions of people; that he was even respected by the enemies of our nation, and at the commencement of a bloody war, was permitted to preach the doctrines of peace on the very battlements of our enemy; when we reflect on these things, what reverence does it inspire for the man! What a signal testimony does it afford of the power of gospel truth, strikingly evidenced in the faithful practice of a gospel life! And what a convincing proof does it present of the great benefit to be derived from the labours of Missionaries, well directed, and honestly and zealously prosecuted!

"It is much to be regretted, that the extraordinary humility of this most excellent man, ever averse to display of every kind, has been the virtuous cause why we are not in possession of sufficient materials to give a succinct account of the various and important labours in which he was continually engaged.

"Indeed, his mind was so impressed with the just sense of the value of his time, and the necessity for unceasing application in his calling, that he had little leisure for even giving those details which were expected from him by those Societies under whose direction he had entered upon his missionary labours; and they were often indebted to others for information regarding the important services of their faithful SWARTZ.

"He began his missionary career in the latter end of the year of our Lord, 1750; when, by unceasing application, in the course of a few months, he was enabled to preach his first Tamul or Malabar sermon. His text on that occasion was taken from the 11th chapter of St. Matthew; 'Come unto me, all ye that labour and are heavy laden, and I will give you rest—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls—For my yoke is easy, and my burden is light.' Thus he first announced the spirit of the gospel he was about to preach to the heathens, and continued to his last hour, through nearly half a century, to evince the truth of his divine text, both in word and life.

"He was not long entered upon his heavenly-appointed commission, when he had the happiness to perceive that his labour was not in vain in the Lord. He called many from the evil of their way. He excited a spirit of inquiry even among the most obstinate of the Bramins; and attached many of them to him by the endearing manner in which he addressed them, while he silenced their arguments by the powerful force of his reason, and the simple rational explanation of the Christian system.

"In the course of a few years, he collected a numerous congregation about him, consisting of every caste and description of people in this country, who received the truths of the gospel with full faith and confidence from his lips. For, like Simon the high priest, as beautifully described by the son of Sarach, 'How was he honoured in the midst of the people in his coming out of the sanctuary; when he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable,' Eccles. i. 5, 11.

"He also established several schools, by which both old and young were enabled to read the sacred Writings; and the principles of the gospel live to this day in the hearts of many in the neighbourhood where he resided, who still bless the memory of their beloved pastor, Father Swartz.

"But he did not confine his benevolence to spiritual instruction. He assisted the poor and the industrious to the utmost of his power, out of his narrow means of subsistence, and always directed the hand of charity to relieve, when relief was not in his own power.

"Such a course of life, zealously pursued for a long series of years, and accompanied with that sweetly social disposition for which he was remarkable, gained him many friends and thousands of admirers. The blessing of the fatherless and widow came upon him, and his hope was gladness. He rejoiced evermore in witnessing the divine effects of his honest endeavours, and if he did not make converts of all with whom he associated, he seldom failed to make friends of those with whom he happened to communicate. Not that he ever compromised a paramount duty from any false politeness, or deference to superior station; for he decidedly and openly declared the condemnation of all, who boldly and openly set gospel rules at defiance, as often as an opportunity offered for the purpose. His reproof, however, was tempered with so much good nature; the desire of doing good to the offenders, was so obviously his intention, that he seldom provoked the smallest ill-will by the strong, but fatherly remonstrances, which irreligious conversation and conduct frequently drew from him. Indeed, he seemed peculiarly gifted by Divine Providence with a happy manner, which enabled him to turn almost every occurrence, whether great or trivial, to the praise and glory of God.

"Completely devoted to the important business of his calling, his mind never departed far from this object. Sensible that no trifling efforts could be productive of any good purpose in the missionary cause in any country, but most particularly in India, he determined that nothing should draw him aside, either to the right hand or to the left. With this view he early resolved on a life of celibacy, and uniformly recommended the same to his younger brother-labourers in the vineyard, in order that they might give a more undivided attention to their missionary work. With the same view, he accustomed himself to the most frugal and temperate system of diet:* and, except when objects of charity reminded him of his poverty, he considered the wealth of the world but as the dust of the earth."

Dr. Kerr then refers to Mr. Swartz's mission to Hyder, the death-bed scene of the old Rajah of Tanjore, his influence on the natives in relieving the Fort of Tanjore from famine, and to other evidences of his character which are recorded in our preceding account of him. He adds:

*For many years of his life, it was his custom to give ten pagodas at the beginning of each month to his servant, in order to provide for the expenses of his table and gave himself no trouble about the manner in which it was supplied.

"Amidst such great public undertakings, and the high degree of consideration attached by all ranks of people in this country to Mr. Swartz's character, every road to the gratification of ambition and avarice was completely open before him. Courted by the prince of the country in which he resided, reverenced almost to adoration by the people at large, confidentially employed by the English Government in objects of the first political importance, to his great honour it must be recorded, that he continued to value these things only as they appeared likely to prove subservient to his missionary work, as they made friends to assist him in the building of his churches, or the establishment of his schools over the country. With the single eye of the gospel he looked only to the diffusion of divine truth, and the glad tidings of salvation through faith in Christ Jesus. The same principles which raised him in the public estimation, he continued to cherish in every stage of his elevation. Uncontaminated by the venality and corruption which, from various quarters, it is well known, assailed his virtue, he continued his missionary life, carrying his cross, following the steps of his Divine Master to the end of his earthly being.

"I know that there have not been wanting enemies who, both while he was living and after his decease, have given currency to a different tale, who have flippantly accused him of meddling in political matters inconsistent with his ministerial labours, and who insinuated other suspicions injurious to his fame. But such men would have reflected on the Lord Jesus Christ himself, had he lived in this country at the same period, and publicly declared his abhorrence, as Mr. Swartz always did, of the base intrigues, the fradulent loans, the cruel oppressions, which during the early part of the good man's life, and for many years after, made a land of misery, desolation, and slavery, of one of the most fertile provinces of this part of India.

"Some of the Honourable Company's servants, long since departed out of life, and others who are now virtuous and amiable members of the different communities in which they live, have blessed the day when they became acquainted with this venerable man."

5. It was to be expected, that the Society, which had the honour of employing a man so worthy in the extension of their Master's kingdom, should confirm the reputation of his excellence by their testimony, and should point their younger Missionaries to him as an example and guide.

We find accordingly, that, during the latter half of his ministry in India, those Reverend members of that body who delivered charges to different Missionaries, in presence of the Society, on occasion of their departure for that station, seem at a loss to find words sufficiently expressive of their sense of his

worth. The reader is referred, in proof of this, to the charges of the *Rev. Jacob Bourdillon*, in 1776, addressed to the Rev. John James Schoelkopff; of the *Rev. Dr. Vincent* (Dean of Westminster,) in 1788, to the Rev. Joseph Daniel Jœnické; of the *Rev. Dr. Finch*, in 1789, to the Rev. Abraham Thomas Clarke; and of the *Rev. Dr. Glasse*, in 1793, to the Rev. Charles William Pœzold.

We subjoin the eloquent testimony of Dr. Glasse, as an evidence of the manner in which the Society was accustomed to think of its eminent labourer.

"The first Danish Missionaries stand very high indeed in the catalogue of Christian confessors. Their faith and patience, their piety and zeal, their wisdom and integrity, their perfect self-renunciation, for the sake of the work in which they were engaged, were such as to render their names and their memorial truly venerable to posterity. Their successors have trodden in their steps with unwearied firmness and alacrity, under trials, which though perhaps less severe, were yet arduous enough to have shaken a confidence not founded on a rock; not resting on a full conviction of the truth and goodness of their cause.

"On this subject, we have great satisfaction in referring you to that redoubted champion of the protestant faith, the admirable Mr. Swartz; as an example of all that is great and good and imitable in the character of a Christian Missionary: one, that *hath hazarded his life*, through a long series of years, *for the name of our Lord Jesus Christ:* one, that hath been enabled not only to conciliate the affections of the ignorant and unlearned, but to overcome the deep prejudices of such as had been long habituated to a most unreasonable system of theology; and which to the utter astonishment of those who are blessed with superior light, they held, amidst all its absurdities, (I had almost said, amidst all its abominations,) in the highest veneration and esteem. Many of these has the worthy and indefatigable Mr. Swartz converted to the pure and apostolical faith, by a conciliatory behaviour peculiarly suited to his situation; a behaviour which, whilst it endeared him to the common orders of men, has procured him admission even before the throne of the proudest monarch of the East. There do we find this worthy servant of God, pleading the cause of Christianity, and interceding for the protection of his Mission, and doing it without offence. There do we find him renouncing every personal consideration, regardless of every personal advantage; and, in the true spirit of the Divine Lawgiver, *choosing rather to suffer affliction with the people of God, than to enjoy* any *pleasures* or distinctions which this world could afford him: *esteeming the reproach of Christ*, and the advancement of a despised religion,

far *greater riches* than Indian treasures; and for the same reason; because, with Moses, *he had respect to a* future and eternal *recompence of a reward.* In a word, we find him in every place and on every occasion, conducting himself as one who had determined to know and to regard nothing but the interests of a crucified Saviour, and the propagation of his gospel."

May that Divine Spirit, who endued this servant of Christ with these graces and virtues, raise up many, beside those already labouring in India, to tread in his steps! While Christianity retains any footing there, the name of Swartz will be had in remembrance: and, as it has pleased God in his goodness to open to benevolent and pious men a more free access to the East, let us pray that such *labourers may be sent forth, by the Lord of the harvest, into those fields which are white unto the harvest.*

MEMOIR OF THE REV. JASON WALKER.

Jason Walker, a native of Ashby, Massachusetts; and son of Mr. Jason and Mrs. Sarah Walker, was born Feb. 17th, 1793. When about seven years of age his parents removed to Norwich, in Vermont, where he resided until he was called into the vineyard of his Lord. Being of religious parentage, he was early instructed in the principles of the christian religion; which had a powerful influence on his juvenile mind in keeping him from those follies and vices to which the youth are strongly inclined. When a little over sixteen years of age, he was solemnly awakened to a sense of his ruined condition, by the preaching of brother Eleazar Wells; and obtaining a lively hope in Christ a few months after, joined the society on trial, in February, 1810, the very month when he was seventeen years of age; and being admitted into membership in the church in August following, was the same day appointed leader of the class where he resided; which office he filled in the church till called to labour more extensively in the *fields white already to harvest.* On the 30th of August, 1811, he received license as an exhorter—June 6th, 1812, he was licensed a local preacher—In June, 1813, he was received on trial in the travelling connexion, and appointed to Wethersfield circuit, with brother Erastus Otis. In June, 1814, he was appointed to Barre circuit, with brother David Kilburn. On the 2nd of June, 1815, he was ordained deacon, and received a station with brother Benjamin R. Hoyt, at Bristol, Somerset, and Rhode-Island. In 1816 he took charge of Mansfield circuit, where he laid the foundation of that disease which terminated his earthly

existence, and deprived the church of one of its most faithful labourers. May 18, 1817, he was ordained elder, and appointed to Pomfret circuit. While on this circuit he was married to Miss Betsey Foster, of Orange, Vermont, (on the 19th of October, 1817,) with whom he had previously formed an agreeable acquaintance while on Barre circuit. But alas! how soon has death dissolved the sacred tie, and led the youthful widow to visit the silent tomb, and water with tears the faded turf that covers the dear remains of her departed husband. From the Conference in June, 1818, he was appointed to the charge of Warwick circuit, where he continued to travel till the 1st of October, when the infirmity of his body became such that he was obliged to resign his charge to brother Isaac Stoddard, a young preacher, who by the request of the presiding elder came to his assistance.

Brother Walker was graceful in his manners, easy in his address, pathetic in his discourses, and uniform in his life. He was greatly beloved wherever he was known, and deeply lamented when taken away. His zeal in the cause of God often carried him beyond his strength; and to this, in some respect, his early death may be imputed—The lowering storms, or chilling winds were alike steadily encountered, when he thought a listening congregation might wait for his instruction.

Of the commencement of that lingering consumption, which finally put an end to his labours, we have the following account. On the 25th of March, 1817, he rode from Burrillville to Cumberland, in a cold south-east storm; by means of which he was so chilled, and overcome with fatigue, that he was under the necessity of taking his bed when he arrived at the latter place. After the congregation had assembled, he arose and preached to the listening crowd which had collected to receive his godly instruction. After retiring again to his bed, he was seized with a violent cough, which was soon followed with raising of blood, attended with a painful soreness of lungs, which became very alarming, and threatened him with a speedy dissolution. But resting from labour awhile, by the help of medical assistance, he so far recovered his health as to be able to attend the Conference in May following. Here he was advised by some of his friends to desist from labour till he should regain his health; but he was not to be persuaded to retire from the field, when he saw such a harvest before him. He continued to travel through the year, though much afflicted in body.—When he received his appointment to Warwick circuit, which is situated on the shores of the salt water, his physician advised him to continue in the country a season, and use some means for the recovery of his health, which was in a declining state.—But for reasons which he assigned to the writer, no personal

considerations could dissuade him from his work at that time.—But his infirmity increasing, compelled him at length to leave the field of labour; when he returned to his little family at Wickford, where he received every mark of kindness from the affectionate people of that place. Their great care and solicitude for his welfare, and the readiness with which they administered to his necessities, show how much he was beloved by them. As Wickford is a small village in North-Kingston, situated on the Narraganset bay, his friends at Smithfield, on Pomfret circuit, where he had been instrumental of raising up a respectable society, thinking it might possibly lengthen his days if he should retire into the country, requested that he might be removed to them; that if they could do no more, they might close his eyes, and shed the tear of affection at his grave, where they hoped his sleeping dust might remind them of his faithful discourses delivered when living. About the first of February he was accordingly removed, in compliance with their request; and took his residence in the house of Ziba Smith, Esq. where he lingered out the short remains of life, while surrounded with the kindest friends, who most cheerfully rendered him every possible assistance—But it was too late: nature had sunk too low to be revived.

The welfare of the Church rested with great weight on his mind; and as occasion offered, and strength would permit, he used to give those exhortations which he judged most suitable—particularly entreating the Church to *live in love*. And such was his address, flowing from a heart that burnt with holy fire, that but few could hear him without being melted into tears.

A short time before his departure he wrote the following letter to the New-England Conference.

SMITHFIELD, (R. I.) MARCH 29, 1819.

To the Annual Conference to be holden at Lynn, June 2, 1819.

DEAR FATHERS AND BRETHREN.

HAVING laboured for nearly six years under your care and in your connexion, and been greatly favoured with your christian forbearance, and prudent counsel, I have esteemed it not only a privilege, but a binding duty, to express to you, while I yet live, the unfeigned gratitude of soul I feel towards you, for the fatherly care and brotherly kindness shown me, since my coming among you.

The Lord has been graciously pleased to give me much consolation of mind while I have thus laboured; and the joy and satisfaction of seeing the truth of our holy religion spreading, has made ample amends for all the sacrifices I have made to be myself an instrument of promulgating it. I know in whom I have

believed, whom I have preached, and to whom I have yielded myself servant to obey. His servant I still am, and when He therefore, the Lord of the Vineyard, says to me, "Come up hither," with a cheerful heart I make ready for my departure. And though I go to Death, I fear no evil; for the same blessed Redeemer whom my soul has delighted to honour as I honour the Father, is still sufficient to cast my whole soul upon. My treasure I feel is in Heaven, and rejoice at the prospect of so soon taking possession of the heavenly inheritance.

Though I could still wish (were it the will of God) to live, and longer labour in his work: and I have sometimes feared, that by my own imprudence, in exposing my health, I have shortened my days, of which now evidently remain but few, yet am I conscious of purity of intention.

I die at a distance from the land of my friends; but I repine not: I only regret it, for the sake of the wife of my bosom, whom I leave, in a land of strangers, and under a complicated load of sorrows; and whom I earnestly commend to your fervent prayers.

Praying that you may ever continue under the direction and special guidance of Almighty God, I bid you a short farewell, trusting in the Lord that I shall shortly meet my fathers and brethren with their flocks, in an unchanging world of lasting joy, where death and pain shall come no more.

JASON WALKER.

Except a few hours on Thursday evening before his death, when he appeared to be a little wandering, he retained his senses bright and clear to his last moments. From his confinement in October to the hour of his departure, he appeared to enjoy uninterrupted communion with God, while scarce a cloud prevented the bright beams of the SUN OF RIGHTEOUSNESS from shining into his soul; which caused him often to speak of death with great composure, and wait for it as for the messenger of rest, who should release him from all his sufferings. And after having settled his temporal affairs, he made every possible arrangement for his funeral, and even gave direction for the order of service and manner of the procession. On Friday morning before his death, while the people stood around his bed expecting soon to see him breathe his last, reviving a little from his agony, he took them all by the hand one after another and bade them farewell: and addressing Sister Walker, requested her "to give him up and let him go to heaven," adding that, "she should soon follow him thither." To which she replied "may the Lord back that promise"—Pausing a moment he added, "if faithful." Having suffered a severe turn of convulsion, while nature struggled

hard and refused to yield, as he revived a little he repeated these words,

"The world recedes and disappears,
Heaven opens on my eyes, my ears
With sounds seraphic ring."

Sister Walker then asked him if his sufferings were beyond his expectation? To which he replied, "In my *body* I have no ease"—and added,

"Why won't fond nature cease her strife,
And let me languish into life."

He often expressed his longing desire for the hour to come; and once exclaimed, "O for some heavier weight to crush this feeble frame and let me go." On Saturday his sufferings were more severe than heretofore; and when Sister Walker told him she thought him to be dying, he replied, "I hope you are not deceived." About two o'clock in the afternoon he was seized with violent convulsions, and a cold sweat covered his whole body; after which he revived a little, when Sister Walker asked him if the prize kept still in view? to which he answered, "Yes—but the flesh will not yield—it is hard for death to get hold." A few moments after he added, "Let this be your comfort, that all do not have so hard a passage to heaven."—And while the weeping company stood around the bed of their dying shepherd, expecting every moment to see him yield up the spirit, addressing himself to Sister Walker, he said, "Tell them that I suffer, but Christ's sufferings were greater—I sweat, but Christ *sweat great drops of blood*—Let them think what Christ has done for them."

His last sufferings were extremely great, which he bore with exemplary patience and resignation, without the least complaint, or even a groan. And while every limb was distorted with painful convulsions, a heavenly smile rested on his countenance, which seemed to express the inward joy of his soul. And amidst smiles of love, and under a gleam of Heaven he breathed out his last, on Saturday, April 10, 1819, about five o'clock, P. M. His funeral was attended on the Tuesday following by a large concourse of people, when an appropriate discourse was delivered from Revelation xiv. 13. *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.*

S. S.

Scripture Illustrated.

For the Methodist Magazine.

ILLUSTRATION OF GENESIS III. 22.

"*And the Lord said, behold, the man is become as one of us, to know good and evil.*"

Among the many obscure and difficult passages of sacred scripture, this is confessedly one; and it is believed that one cause of its obscurity is, that our translators have not given us the precise idea which is conveyed by the original Hebrew.

The Hebrew verb היה, rendered by our translators in the present tense, *is*, must be acknowledged by all who understand Hebrew, to be the third person preterit, and therefore should have been translated *was*, instead of *is;* but this, of itself, would not relieve the difficulty, because their would still be something wanting to make the sense complete. To account for this deficiency, we must suppose the sentence elliptical, which every student in divinity knows, frequently occurs in the holy scriptures; that is, a word or more, is wanting in a sentence to make the sense complete. Although in a vast many places, the ellipsis has been supplied by our translators, yet in the present text they have unfortunately neglected to do it; and by translating the preterit by the present tense, have thrown an impenetrable obscurity over the face of the text itself.

By giving a literal translation of the verb היה, and taking the liberty of supplying the ellipsis, we may read the text as follows:—"Behold the man *was* as one of us to *know good*, but now he hath added the *knowledge of evil.*" That this is the genuine sense of the passage, is manifest, I think, from the following considerations.

1. The serpent, while audaciously contradicting the Almighty, and impudently reasoning with the woman, to induce her to transgress the divine command, said, "*Ye shall be as gods, knowing good and evil:*" and according to our version of the above text, it is but the echo of Satan's lying declaration, "*The man is become as one of us, to know good and evil.*"—Now, allowing this version to convey an accurate idea of what Moses wrote, it converts the false assertion of Satan into a truth, and thereby proves the great utility of transgressing the commands of God, because it makes us more like Him. From this consideration, therefore, it follows that there is some defect in the version.

2. The idea communicated, from the present reading of the text is, that in consequence of having eaten of the forbidden fruit, the man had become more like God than he was before! "The man *is become* like one of us." But surely this could not have been the result of disobedience: and therefore this could not have been the sentiment which God designed to convey when he said, *Behold*, &c.

3. Allowing the above criticism to be sound, and the consequent rendering of the text accurate, the passage is not only delivered from these serious embarrassments, but likewise the divine testimony respecting Adam having been created in the image of God, is corroborated, and the falsity of Satan's impious assertion is demonstrated. It is said, ch. i. 26, 27. That *man was created in the image of God;* and the amended translation of the text under consideration saith, "The man *was* as one of us," which perfectly corresponds to the solemn declaration of the Holy Spirit, that man *was* created like God. It also confirms the subsequent account of the fatal effects of man's apostacy; for the amended translation saith, *But now he knoweth evil;* and the holy scripture saith of apostate man, that *his heart is evil, and only evil continually.* Though he *was good*, possessed of the image of God, yet now having sinned, he has lost his goodness, is dispossessed of the image of God, and has an image, *earthly*, *sensual*, and *devilish*.

Thus the truth of God is confirmed, and the daring falsehood of Satan fully evinced: and every part of the account of man's formation, his apostacy, and its moral consequences, appears consistent and harmonious, and our faith in the divine authority of the venerable records of our salvation is more and more confirmed.

If the above remarks serve to throw light on a difficult passage of scripture, the honour is not due to the subscriber, because he has borrowed the leading idea from more competent judges;* but if inserted in the Magazine, it may come to the knowledge of some who cannot have access to those learned and worthy authors, whose theological labours deserve the highest praise.

EVANGELUS.

New-York, June 15th, 1819.

* Vide Parkhurst, Dr. A. Clarke and Wilson.

The Attributes of God Displayed.

THE MANNER IN WHICH THUNDER IS FORMED.

From Sturm's Reflections,—Clarke's translation.

Formerly, and even to the beginning of the eighteenth century, it was commonly supposed that Thunder proceeded from an inflammation of salts, sulphureous matters, and other substances, which are found in the air. It was imagined, that there was the greatest resemblance between the effect of fire-arms, and that of Thunder and Lightning. But, all the explanations by which men endeavoured to establish this system, were not sufficient to remove the difficulties which opposed it; or to account for the fact. But since proper attention has been paid to the phenomena produced by the electric fluid, we have been authorized to attribute the same cause to each. The perfect resemblance between it and Electricity has convinced Naturalists, that they are identically the same: and that Electricity is the same in our hands, that Thunder is in the hands of nature. Thunder executes at large, what we imitate in miniature. It will not be difficult to demonstrate this, even to those who are unacquainted with Natural Philosophy, if they will only take the trouble to compare the effects produced by Thunder, with those produced by the Electric Fire.

The effects of Thunder are discovered by peals, heard at a distance, and by conflagration. Buildings which are struck by it, often become a prey to the flames. Men struck by it, become livid, and appear scorched, though sometimes there is no trace of the fire; the violence of the stroke alone, having killed them: their clothes are all torn to rags, the lightning throws them to some distance from the place in which they were struck; and often that part of the body where the lightning fell, is pierced with holes. Sometimes great stones are broken by it; and its ravages are easily discoverable on the ground where it falls.

The Electric Fluid produces the same effects, but in a less degree. When its power is increased by means of water, the electric flash is followed by a very sensible commotion: the most compact bodies are perforated, birds and small animals are killed, and each flash is accompanied with noise. The stream of fire which proceeds from the points of electrified bodies, with a hissing noise, is one of the phenomena found in lightning. In regard to velocity, there is still a greater resemblance between lightning and the electric fluid. If, during a thunder storm, a sword, or chain be hung in the air by means

of silken strings, it becomes electrified; if the finger be put near it, bright sparks of lightning proceed from it, the strength of which is proportioned to the storm, and distance from the electric cloud. In a word, every effect of Electricity appears during a thunder storm. After so many experiments, we cannot doubt but the air is highly electrified, during a thunder storm; and that the thunder and lightning are the mere effects of a violent electric fire.

Thus what appears wonderful and fatal in these natural phenomena, disappears in proportion as we get acquainted with the laws of nature. Consequently, every one should have a general knowledge at least, of the first principles of Natural History. Fear and superstition, which so often mingle themselves with our observations of nature, would be quickly annihilated, if we reflected more particularly on it, or ourselves; or consulted those who were properly acquainted with the subject. Let us use the light we have to banish that fear and distress which seize on our minds at the approach of a thunder storm; and henceforth let us look up without terror to that God who performs such great marvels: for how capable soever we may be of assigning the causes of thunder, according to just and invariable principles drawn from natural philosophy, the phenomena continue to be no less marvellous; and they present certain circumstances which will ever be inexplicable, even to the most enlightened genius. It is enough for us, to know that the nature of the air, and the whole surrounding atmosphere, render this phenomenon necessary: that these storms are means, in the hands of God, to fertilize the earth; and that therefore, they should excite us to render our tribute of praise and thanksgiving to our great Creator.

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

MEMOIR OF ELIZA M. HYDE.

Norwich, May 27, 1819.

Dear Brethren,

The following relation of the happy removal of a dear friend and sister in Christ, was written as a tribute to the memory of departed worth, and to bear testimony to the excellency of religion, which affords peace and joy in health, support in affliction, and glorious consolation in the hour of death.

Eliza M. Hyde, the subject of this memoir, was the second daughter of Erastus and Fanny Hyde, of Bozrah, in Connecticut. From early life she manifested a great regard for religion; and being of an amiable disposition, endeared herself to a numerous circle of acquaintances. In the dispensations of Providence she was called to mourn the loss of her eldest sister. As their attachments were peculiarly reciprocal, and of the most affectionate nature, this divine visitation was very sensibly felt, and had a very powerful effect upon her mind. It may not be improper to notice the effects of Divine Grace, as exemplified in the closing scene of the earthly life of her sister, which was on the 8th of October, 1816, in her nineteenth year, and which, perhaps, cannot better be related than by an extract from a letter written soon after her death by her father to a distant friend. "The eventful moment has arrived—the silver cord is loosed, and our beloved Fanny has no more a place with us on the earth.—No more shall disease prey upon her tender frame; no longer is she the subject of sorrow and pain.—Trying moment indeed to parental feelings, to view their dear and lovely child drawing near the close of life; but, oh consoling thought! the last words which could be distinctly heard, embraced the blessed name of him in whom she had trusted, on whom she had relied for purity of heart, and for an admittance to his blissful presence; and to whose care and love she commended herself in language most impressive—"*Jesus receive my spirit.*" With the most affectionate farewell to weeping friends around her—to her dear Mother for her kind and tender care—to her dear sisters in pathetic exhortations to prepare to meet her in the world of bliss. —"Jesus—Jesus—Amen"—"Farewell my dear sister, prepare to follow me." The dying counsel of a loving sister, expressed with the most tender solicitude, was not forgotten; but by the blessing of God had the desired effect.

Soon after passing through this trying scene, Eliza began seriously to reflect on what God had done; "He has come near to me—He has taken my beloved sister away, who was dear to me (almost) as my life—shall the separation be for ever?" These, and similar reflections, passed through her mind; and she was convinced of the vanity of trusting in any thing below for happiness, and the necessity of having an interest in the Lord Jesus Christ, to prepare her to meet God in peace. After struggling awhile with the world, and its allurements, she came to a full resolution to seek for permanent felicity in a crucified Saviour; and blessed be God, she sought not in vain; for she soon found him of whom "Moses and the Prophets did write," to be the one altogether lovely to her soul. She could now invite her friends and young companions to embrace the religion of the blessed Redeemer. Having counted the cost, she was enabled to re-

nounce the world, and devote herself to God without reserve; and from this time until her heavenly Father was pleased to take her to himself, she continued to adorn the doctrine of God our Saviour in all things. Our lot being this year on New-London circuit, we resided at Bozrah, where I had the pleasure of being much in the company of my dear departed friend; and as my husband was most of the time from home on the circuit, she was frequently with me, and was one of my most intimate friends. It was pleasing to me to have her often relate the exercises of her mind. We conversed freely on death, judgment, and eternity; and she in general had an impression that her days would soon be numbered. One evening, as we were conversing together, she paused, and after a short silence, assumed her usual cheerfulness, and observed, "I have not a doubt of my acceptance with God; but the thought of death at times gives me pain." I endeavoured, in my feeble manner, to convince her that God would give her grace sufficient for that hour—for he had promised never to leave, nor forsake those that put their trust in him; and blessed be his holy name, she found his promises abundantly fulfilled. Her health gradually declined, and it appeared evident that she was wasting with a fatal consumption; but as her strength failed, her faith in Jesus increased. I often visited her, and it appeared to me more an house of joy, than of grief. To see my young friend, calm and composed, with heaven beaming in her countenance, waiting for the summons of her Lord and master, gave a joy unspeakable. Being too feeble to meet at the usual place of worship, she often requested the people of God to meet at her father's house, that she might join with them in prayer and praise. As she had opportunity, she warned the youth to prepare for death, while she reminded them that a sick bed was a poor situation for so great a work as to prepare for eternity. From day to day she appeared resigned to the will of God. The Sabbath before her departure she observed that "death would be an hour of sweet release;" and begged for patience to wait her appointed time. In the course of the day, by her request, different portions of the Scriptures were read, which she heard with attention. Near the close of the day her mind was somewhat exercised about her state, and she desired prayer, in which she was unusually fervent; but soon the burden was taken away, and the anxiety removed; after which her faith was unshaken, and her soul continued happy in God. It now appeared that her dissolution was near, and she endeavoured to administer comfort to her mother, earnestly desiring her not to be cast down, and observed, "I feel resigned to death, I expect soon to go to a better world than this." In this calm and triumphant state of mind, she took an affectionate leave of parents and friends. She con-

tinued in the same peaceful frame through the next day and night. On Tuesday morning she bid us farewell—a long farewell—till the last trump shall sound to wake the sleeping dead! Several times through the day, she expressed a strong confidence in God her Saviour. A few hours before her dissolution, the grace of God was peculiarly manifested in giving her strength and composure of mind to evidence the triumphs of faith in the blessed Redeemer, through whom she had obtained a glorious victory over death and the grave, and the consolation of hope that she should unite in the society of the blessed above. She called her parents, and embraced them in the most affectionate manner, and again bade them farewell; and in succession her younger brothers and sisters (the two eldest of whom have professed faith in the Saviour, and are members of the society) and charged them to be faithful to God. Being surrounded by weeping friends, she reached out her hand and bid them farewell, with as much composure as if she had been going a journey to return again; and observed that her "faith was strong in God, and that Jesus was precious to her soul." She then called on her father to pray—such a solemn and glorious scene I never witnessed before—language fails to describe it—to see a parent giving up a beloved child to God, with a calm resignation to his holy will, and the dear child patiently waiting the moment that should release her from all her sufferings. We experienced the opening heavens to shine around us. Having thus finished her work below, without a sigh or groan she calmly fell asleep in Jesus, Jan. 26, 1819, in the nineteenth year of her age. "Blessed are the dead who die in the Lord." When her eyes were closed in death, her father, in the language of holy Job, was impressed to say, "The Lord gave, and the Lord hath taken way, and blessed be the name of the Lord." May it be my happy lot to meet her, with all the dear followers of my Lord, where parting shall be no more.

E. N. H.

Miscellaneous.

ON THE SUBLIME.—STEWART.

Of all the associations attached to the idea of sublimity, the most impressive are those arising from the tendency which the religious sentiments of men, in every age and country, have had to carry their thoughts *upwards* towards the objects of their worship. In some cases, the heavens have been conceived to

be the dwelling place of the gods; In others the sun, moon, and other heavenly bodies, have themselves been deified; but, in all cases, without exception, men have conceived their fortunes to depend on causes operating from above. Hence those apprehensions which in all ages they have been so apt to entertain of the influence *of the stars* on human affairs. Hence, too, the astrological meaning of the word *ascendant*, together with its metaphorical application to denote the moral influence which one mind may acquire over another. The language of Scripture is exactly consonant to these associations.

"If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge, for I should have denied the God that is above."

"I am the *high* and the *lofty* One who inhabiteth eternity! As the heavens are high above the earth, so are my thoughts *above* your thoughts, and my ways above your ways."

How closely the *literal* and the *religious* sublime were associated together in the mind of MILTON, (whose taste seems to have been formed chiefly in the study of the poetical parts of the sacred writings) appears from numberless passages in the PARADISE LOST.

> "Now had the Almighty Father from above,
> From the pure empyrean where he sits
> *High thron'd, above all height*, bent down his eyes."

In some cases it may perhaps be doubted, whether MILTON has not *forced* on the mind the image of *literal height*, somewhat more strongly than accords perfectly with the overwhelming sublimity which his subject derives from so many other sources. At the same time who would venture to touch, with a profane hand, the following verses?

> "So even and morn accomplish'd the sixth day,
> Yet not till the Creator from his work
> Desisting, though unwearied, *up* return'd,
> *Up* to the Heaven, of heavens, his *high* abode,
> There to behold the new created world.
> ——————————*up* he rode," &c.

Is it not probable that the impression, produced by this association, strong as it still is, was yet stronger in ancient times? The discovery of the earth's sphericity, and of the general theory of gravitation, has taught us that the words *above* and *below* have only a relative import. The *natural* association cannot fail to be more or less counteracted in every understanding to which this doctrine is familiarized; and although it may not be *so far* weakened as to destroy altogether the effect of poetical description, proceeding on popular phraseology, the effect must

necessarily be very inferior to what it was in ages when the notions of the wise concerning the local residence of the gods were precisely the same with those of the vulgar.—We may trace their powerful influence on the philosophy of PLATO, in some of his *Dialogues;* and he is deeply indebted to them for that strain of sublimity which characterizes those parts of his writings which have more particularly excited the enthusiasm of his followers.

The conclusions of modern science leave the imagination at equal liberty to shoot, in all directions through the immensity of space, suggesting, undoubtedly, to a philosophic mind, the most grand and magnificent of all conceptions; but a conception not nearly so well adapted to the pictures of poetry as the popular illusion which places heaven exactly over our heads.—Of the truth of this last remark, no other proof is necessary than the doctrine of the antipodes, which, when alluded to in a poetical description, produces an effect much less akin to the sublime than to the ludicrous.

Hence an additional source of the connexion between the ideas of sublimity and of power. The heavens are conceived to be the abode of *the Almighty:* and when we implore the protection of his omnipotent arm, or express our resignation to his irresistible decrees, by an involuntary movement, we lift our eyes *upward.**

As of all the attributes of God, omnipotence is the most impressive in its effects upon the imagination, so the sublimest of all descriptions are those which turn on the infinite power manifested in the fabric of the universe; in the magnitudes (more especially) the distances, and the velocities of the heavenly bodies; and in the innumerable systems of worlds which he has called into existence. "Let there be light and there was light," has been quoted as an instance of sublime writing by almost every critic since the time of languages; and its sublimity arises partly from the Divine brevity with which it expresses the instantaneous effect of the creative fiat, partly from the religious sentiment which it identifies with our conception of the moment when the earth was first *visited by the Day Spring from on high.* MILTON appears to have felt it in its full force from the exordium of this hymn.—

"Hail, *holy light!* offspring of Heaven first-born."

The sublime effects of rocks and of cataracts; of huge ridges of mountains; of vast and gloomy forests; of immense and im-

* The same account may be given of the origin of various other natural signs, expressive of religious adoration (palmas ad sidera tendens, &c,) and of some ceremonies which have obtained very generally over the world, particularly that of *offering up* incense.

petuous rivers: of the boundless ocean: and, in general of every thing which forces on the attention the idea of creative power, is owing in part, to the irresistible power which that idea has to raise our thoughts towards heaven.

The same very simple theory appears to me to afford a satisfactory account of the application of the word *sublimity* to eternity, to immensity, to omnipresence, to omniscence: in a word, to all the various qualities which enter into our conceptions of the Divine attributes. It is scarcely necessary to remark the marvellous accession of solemnity and of majesty, which the sacred writings must have added, all over the Christian world, to these natural combinations. If the effect of *mere elevation* be weakened in a philosophical mind, by the discoveries of modern science, all the adjuncts, physical and moral, which revelation teaches us to connect with the name of the Most High, have gained infinitely as elements of the religious sublime.

From the associations thus consecrated in scripture, a plausible explanation might be deduced of the poetical effect of almost all the qualities which Mr. Burke, and other modern critics have enumerated as constituents of the sublime; but it is gratifying to the curiosity to push the inquiry further, by shewing the deep root which the same associations have in the physical and moral nature of the human race; and the tendency which even the superstitious creeds of ancient times had to confirm their authority.

In some respects, indeed, these creeds were admirably fitted for the purposes of poetry; in none more than in the strengthening that natural association between the idea of the sublime, and of the terrible, which Mr. Burke has so ingeniously, and I think, justly, resolved into the connection between this last idea and that of power. The region from which superstition draws all her omens and anticipations of futurity, lies over our heads. It is there she observes the aspects of the planets, and the eclipses of the sun and moon; or watches the flight of birds and the shifting lights about the pole. This, too, is the region of the most awful and alarming metereological appearances.—"Vapours, and clouds, and storms;" and (what is a circumstance of peculiar consequence in this argument) of *thunder*, which has in all countries, been regarded by the multitude not only as the immediate effect of supernatural interposition, but as an expression of displeasure from above. It is accordingly from this very phenomenon (as Mr. Burke has remarked) that the word *astonishment*, which expresses the strongest emotion produced by the sublime, is borrowed.

If the former observations be just, instead of considering with Mr. Burke, terror as the ruling principle of the *religious sublime*,

it would be nearer the truth to say, that the terrible derives whatever character of sublimity belongs to it from religious associations. The application of the epithet sublime to *these*, has, I trust, been sufficiently accounted for.

Religious and Missionary Intelligence.

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN THE WESTERN COUNTRY.

Introductory remarks to Short Sketches of Revivals of Religion, among the Methodists in the Western Country.

(Continued from page 224.)

No. III.

The numbers attending the Camp-meetings, at this early period (1801,) on daily visits, whilst the meetings continued, and those attending them in their encampments, were immense.—The numbers varied, according to the population of the settlements, where the meetings were held, and other circumstances, from three to twenty thousand souls! At one of these meetings (Cabbin Creek) the scene was awful beyond description! "few if any escaped without being affected; such as tried to run from it, were frequently struck on the way, or impelled by some alarming signal to return. No circumstance at this meeting appeared more striking than the great numbers that fell on the third night; and to prevent their being trodden under foot by the multitude, they were collected together, and laid out in order, on two squares of the meeting-house, till a considerable part of the floor was covered. But the great meeting at *Caneridge* exceeded all. The number that fell at this meeting was reckoned at about three thousand, among whom were several presbyterian ministers, who, according to their own confession, had hitherto possessed only a speculative knowledge of religion. Here the formal professor, the deist and the intemperate met one common lot, and confessed with equal candor that they were destitute of the true knowledge of God, and strangers to the religion of Jesus Christ." One of the most zealous and active Presbyterian ministers estimated the number collected on the ground at twenty thousand souls! At this meeting as well as at all others, wherever the work broke out, the Methodists appeared to be more active and more in their element than any other people. Indeed when it first appeared

in most of the congregations, other ministers were so alarmed, not knowing what to make of it, that they would have deserted it, and their meetings too, had they not been encouraged by the Methodists. But they soon joined and moved forward cordially in the work. Having been thus inured and prepared, this great meeting brought on a general engagement. It was necessary, that such a concourse should be scattered over a considerable extent of ground; of course there were several congregations formed, in different parts of the encampment, for preaching and other religious exercises. In consequence of so great a collection of people, it frequently happened, that several preachers would be speaking at once, to congregations as before described, generally embracing some of each denomination. Nor were they at a loss for pulpits: stumps, logs or lops of trees served as temporary stands from which to dispense the word of life! At night, the whole scene was awfully sublime. The ranges of tents, the fires, reflecting light amidst the branches of the towering trees; the candles and lamps illuminating the encampment; hundreds moving to and fro, with lights or torches, like Gideon's army; the preaching, praying, singing and shouting all heard at once, rushing from different parts of the ground, like the sound of many waters, was enough to swallow up all the powers of contemplation. Sinners falling, and shrieks and cries for mercy awakened in the mind a lively apprehension of that scene, when the awful sound will be heard, "arise ye dead and come to Judgment!"

It is by no means presumable that this vast multitude of people were all induced to attend this meeting as worshippers; but it is a fact that many who were led thither by curiosity, returned with very different feelings from those with which they went.—A gentleman and lady of some note in the gay and fashionable world, went to the meeting with mirth and jesting, highly diverting themselves at the expence (as they thought) of those poor deluded beings who were falling, and perhaps rolling in the mud and dirt, screaming and crying for mercy; led on by curiosity, and perhaps as spectators, with an expectation of returning to give an account of the wonderful sights that they had witnessed, and to laugh, ridicule and make sport of it. With such sources of gratification they were congratulating each other on their way to the meeting; and in the sequel, it was agreed, that if one should fall, the other should by no means desert; but stay and take care of the fallen one. In this sportive disposition they arrived at length at the place; but they had not been long on the ground before the lady fell! The sportive gentleman discovering the situation of his associate, paid no regard to his solemn obligation; but immediately fled with all speed: but before he had proceeded more than two hundred yards, this

high minded gallant shared the fate of his companion, and measured his whole length on the ground!! Of course, he was soon surrounded by a praying multitude!

But these meetings did not escape censure and opposition.—It is difficult indeed to controul a large collection of people, of every description; hence it is, that there might have been, and probably were, many irregularities. The enemies of these meetings who were generally prejudiced and bigoted professors, or the wicked who had no liking for them; took advantage of every circumstance, and exaggerated every unfavourable occurrence to such a degree as to give a false and dreadful colouring. The reports, and some publications, put into circulation are incredible. "What persecution ever went on," asks Mr. Asbury, "that priests had not a hand in it?" Some bigoted priests, on this occasion were quite busy. They were much worse at misrepresentation than the wicked themselves. But in them the scripture has been verified, "The measure that ye mete shall be measured to you again."

These public testimonies against the work, particularly by ministers, were means of stirring up and encouraging those who were openly wicked, to come forth, to mock, oppose, and persecute; but even such were often unable to withstand the power; and sometimes in the very act of persecuting were struck down like men in battle; and so alarming was the sight, that others on foot and on horseback would try to make their escape, and flee away, like those who are closely pursued by an army in time of war, and be overtaken by the invisible power, under which they would be struck down, and constrained to cry out in anguish, and confess their wickedness in persecuting the work of God, and warn others not to oppose it. Thus many who were openly profane, were taken in the very act of persecuting the work, and like Saul of Tarsus were made the happy subjects, and zealous promoters of it; while bigoted professors, who had encouraged them on, remained like the "*heath in the desart, that seeth not when good cometh.*"

THEOPHILUS ARMENIUS.

(To be Continued.)

A SHORT ACCOUNT OF THE REVIVAL OF RELIGION IN THE CITY OF SCHENECTADY.

To the Editors of the Methodist Magazine.

ON entering upon the duties of my charge, after the Conference of May, 1818, I found a society consisting of fifty four members, all in peace, but low in the exercise of religion. The congregation was small, and most of them appeared indifferent to the great work of salvation. Through the summer, the only

visible alteration for the better was an increasing assembly of hearers; and it was also remarked, that those who had been in the habit of leaving the house as soon as the preacher became plain and energetic in addressing them, would now sit and hear with attention, and some appearance of concern: but all prospects seemed to wither by reason of the general lukewarmness of the society; a room ten feet square was amply sufficient for any prayer-meeting that we could assemble.

Under these discouraging circumstances I cried to God day and night for help: I summoned my brethren to the help of the Lord, but with little apparent effect. But in the latter part of August, it pleased God to give me an intimation in my own soul, by his holy spirit, that he was ready to revive his work.

Things continued with but little variation till some time in December, when the spirit of faith and prayer began to revive, and new fire to enkindle among the members of society. New-years' eve, observed as a Watchnight, was a memorable season. The largest proportion of the assembly that night, tarried 'till after twelve o'clock, that I ever before saw: It was found that conviction had made its inroads among the assembly, and numbers carried home a sense of their guilt, and in distress of soul began to pray for mercy. Sabbath Jan. 3, was an auspicious day; every part of the exercise was attended with increasing measures of the divine unction; and after the evening sermon I notified a prayer-meeting to conclude the exercises of the day, and requested all who did not prefer to tarry an hour longer, to withdraw, and the remainder of the congregation to seat themselves in the lower part of the meeting-house; but although they attempted to comply, there was not room for all below. In the introduction of the prayer-meeting, I simply gave liberty for such as were in distress, and would esteem it a privilege to present themselves before the altar to be particularly prayed for, to come forward there and kneel down; and more than half a dozen volunteered immediately, and soon the house resounded with their cries. Thus the work made its first appearance, and although it progressed moderately, it was deep and genuine. On the seventeenth of that month I first let down the net for a draught, and received fourteen: repeated additions succeeded in February, March and April, till the amount received was about sixty-seven.

One peculiarity of this work was, that a large proportion of its subjects were heads of families, mostly in middle or advanced life; some who had long stood in religious profession, but had, till then, remained strangers to experimental religion; some whose lives had been notoriously irregular became subjects of renewing grace, and others had an old experience made over anew: the subjects of the work also were in general made partakers of a clear and bright witness of the spirit, and became

very bold for God. A very general conviction seemed to spread in the congregation at large, and the prospect is, that with many, this may issue in a saving change.

The most direct instrument of awakening sinners, has been the word preached: and never was I more aided in that glorious employment than in Schenectady. Plain and pointed preaching has cut through the ranks of sinners, like a two-edged sword. That system of preaching and praying recommended in your sixteenth number of the Magazine, I had well proved the efficacy of, before I read it. The subjects of awakening mostly found deliverance in times of private, social, or public prayer.

I close this in hope that a third account (see Mag. No. 15, Page 118*) may yet gratify the readers of the Methodist Magazine.

Your affectionate brother, WILLIAM THACHER.

EXTRACT OF A LETTER FROM THE REV. WM. M'KENDREE, BISHOP OF THE METHODIST EPISCOPAL CHURCH, TO THE EDITORS.

Camped in the Chocktaw Nation, April 17, 1819.

On the first day of last November, I sunk under the affliction which was pressing me down while in company with Brother Soule, in the state of Ohio.

After a sore affliction, I left the neighbourhood where I had been confined, in a very feeble state, and travelled about one hundred miles, and continued to speak occasionally; so that in much weakness I have visited New-Orleans, and partially attended to the churches through this state. For a few weeks I have gained strength considerably. It is the opinion of my physician that I should go to the north for the establishment of my health; and having a favourable opportunity, I set out, in a little waggon, from Brother Gibson's, last Monday, in company with Brothers J. Lane and B. Edge.

We have camped near companies of drunken Indians—been distressed to see their situation, and incommoded with their visits through the night; but never injured or insulted; but mercifully preserved so far through our difficult journey, and from night to night blessed with the privilege of camping peaceably in the woods; a situation very favourable for contemplation. We expect to reach the settlements in eight days from this, at our rate of travelling. I intend, if the Lord will, to attend the Ohio Conference next August. I would be with you in New-York, if I could; but here I sit, at the root of a tree, near the line between the Chocktaw and Chickasaw nations, writing to you, while Brother Lane is broiling ham and making tea for dinner. Some of our company were much alarmed last night by the sound of drunken Indians; but it proved to be

* Brother Crawford's Letter.

fear where no fear was. We rested peaceably in the woods, near an Indian hut.

This is the fourth day since I commenced writing this letter, and I have progressed as time and strength would admit. We have lain in the woods every night, except one rainy night we were taken into the cabin of a slave belonging to an Indian, and were comforted. It has been a journey of difficulties; but no serious obstruction has happened to us. The Lord is merciful and good to us. My best love to bishop Roberts, and respects to all. We expect to reach white settlements next Saturday, if the Lord permit.

Yours affectionately. WM. M'KENDREE.

CIRCULAR ADDRESS, AND CONSTITUTION OF THE MISSIONARY AND BIBLE SOCIETY, OF THE METHODIST EPISCOPAL CHURCH IN AMERICA.

CIRCULAR.

THE *Managers of the Missionary and Bible Society of the Methodist Episcopal Church in America*, beg leave to present to the several annual Conferences, and through them to the members of our Church generally, a copy of their Address and Constitution, with an earnest solicitation that efficient means may be adopted to establish societies auxiliary to this.

Having been long convinced of the necessity of some institution, by which pecuniary aid could be afforded to enable the Conferences to carry on their missionary labours on a more extended plan, the object of their desire is at length so far accomplished in the formation of this society, the real and professed object of which is, to extend the influence of divine truth, by means of those missionaries which may, from time to time, be approved and employed by the Bishops and Conferences for that purpose.

You are referred to the preceding address* for more particular information of our views, and the reasons for some of the articles of the Constitution. Any amendments which may be suggested by either of the annual Conferences, can be forwarded to the Managers, and if deemed expedient, the general Conference, agreeably to the provisions of the last article of the Constitution, can adopt them.

You are likewise presented with the draft of a Constitution deemed suitable for auxiliary Societies, leaving it to you to make such alterations as local circumstances may seem to require. This is done with a view to produce as much uniformity in the operations of the various auxilaries as circumstances will admit.

The Managers beg leave to suggest the propriety of forming one Society only, auxiliary to this, in each Conference, to be located in the most populous town or city within the bounds of the Conference, such as Philadelphia, Baltimore, Charleston, Boston, &c. &c. and that the other Societies, which may be formed within the limits of each Conference, become branches of that. This method, it is

* The address will be published in the next number.

thought, will greatly facilitate the operations of the Society, and produce greater energy in the execution of its benevolent designs, than it would to make every subordinate Society *immediately* auxiliary to the parent Society. And if the several annual Conferences unite their counsels, and recommend the subject to the people of their charge, with practical zeal and energy, it is believed that auxiliary and branch Societies may be established in every city and circuit throughout our extensive work.

According to a recent report of the "*General Wesleyan Methodist Missionary Society*," now in successful operation in England, our brethren in Europe, during the last year, have raised upwards of *eighty thousand dollars* for the support of domestic and foreign Missionaries! Through this generous pecuniary aid, they now employ *one hundred and three Missionaries.* How much, therefore, may *we* do, if efficient means are used to combine our strength!

The object contemplated by this Society, the Managers think, is of sufficient importance and utility to recommend itself to every considerate and pious mind; and therefore they need say no more, than to add their prayers, and request yours, that we may all be guided by the *wisdom that cometh from above* in all our attempts to promote *peace on earth and good will among men.*

Signed by order of the Board of Managers.

N. BANGS, *Chairman.*

New-York, April 21, 1819.

P. S. As soon as any auxiliary Society is formed, it is requested that official notice thereof be forwarded to our Corresponding Secretary, Rev. THOMAS MASON, No. 41 John-street, New-York.

CONSTITUTION.

ART. I. THIS Association shall be denominated "*The Missionary and Bible Society of the Methodist Episcopal Church in America;*" the object of which is, to enable the several annual Conferences more effectually to extend their missionary labours throughout the United States, and elsewhere;—to supply the destitute with Bibles gratuitously, and to afford a cheap supply to those who may have the means of purchasing.

ART. II. The business of this Society shall be conducted by a President, thirteen Vice-Presidents, Clerk, Recording, and a Corresponding Secretary, Treasurer, and thirty-two Managers, all of whom shall be members of the Methodist Episcopal Church. The President, first two Vice-Presidents, Clerk, Secretaries, Treasurer, and the thirty-two Managers, shall be elected by the Society annually, and each annual Conference shall have the privilege of appointing one Vice-President from its own body.

ART. III. Fifteen members at all meetings of the Board of Managers, and thirty at all meetings of the Society, shall be a quorum.

ART. IV. The Board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the Society at its annual meeting; and also lay before the general

Conference a report of its transactions for the four preceding years, and state of its funds.

ART. V. Ordained Ministers of the Methodist Episcopal Church, whether travelling or local, being members of the Society, shall be *ex-officio* members of the Board of Managers, and be entitled to vote in all meetings of the Board.

ART. VI. Auxiliary Societies, embracing the same objects, shall be supplied with Bibles and Testaments at cost, provided such societies shall agree, after supplying their own districts with Bibles, to place their surplus money at the disposal of this Society.

ART. VII. Each subscriber paying two dollars annually, shall be a member; and the payment of twenty dollars at one time, shall constitute a member for life.

ART. VIII. Each member shall be entitled, under the direction of the board of Managers, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible.

ART. IX. The annual meeting of the Society shall be held on the third Monday in April.

ART. X. The President, Vice Presidents, Clerk, Secretaries, and Treasurer, for the time being, shall be *ex-officio* members of the board of Managers.

ART. XI. At all meetings of the Society, and of the Board, the President, or in his absence, the Vice President first on the list then present, and in the absence of all the Vice Presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

ART. XII. The minutes of each meeting shall be signed by the Chairman.

ART. XIII. This Constitution shall be submitted to the next general Conference, and if the objects of the Society be approved by them, they shall have authority to insert such article or articles as they may judge proper for the purpose of establishing the Society wherever the Book concern may be located; and also for the equitable and equal application of its funds for the accomplishment of the objects herein expressed, and for the purpose of depositing its funds with the agents of the Book concern, and of having their aid in printing, purchasing, and distributing Bibles and Testaments: *Provided always*, That the revenue of the Society shall never be used or appropriated otherwise than for the support of missionaries who may act under the direction of the Bishops and Conferences of the Methodist Episcopal Church, and for the printing, purchasing, and distributing Bibles and Testaments under the direction of the Managers.

ART. XIV. This Constitution being submitted and approved according to the provisions of the preceding article, shall not be altered but by the general Conference, on the recommendation of the board of Managers.

Rev. WM. M'KENDREE, President.
Rev. ENOCH GEORGE, 1st Vice President.
Rev. ROBERT R. ROBERTS, 2d ditto.
Mr. FRANCIS HALL, Clerk.
Mr. GEORGE SUCKLEY, Recording Sec'ry.
Rev. THOMAS MASON, Corresponding ditto.
Rev. JOSHUA SOULE, Treasurer.

Poetry.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

The following lines were found among the papers of the Rev. William Ormond, who died on Greensville circuit, Virginia, October 30th, 1803. Being permitted to take a copy of them at the time, I send them for insertion, if you consider them deserving a place, in the Methodist Magazine. A.

Brooklyn, June 18, 1819.

HERE AND *THERE*;

OR TIME AND ETERNITY.

Here bliss is short, imperfect, insincere;
But total, absolute, and perfect *There*.
Here time's a moment, short our happiest state,
There infinite duration is our date.
Here Satan tempts and troubles e'en the best,
There Satan's power extends not to the blest.
In a weak sinful body *Here* I dwell;
But *There* I drop this frail and sickly shell.
Here feeble faith supplies my only light,
There faith and hope are swallowed up in sight.
Here love of self my bliss doth oft destroy,
There love of God shall perfect all my joy.
Here things, as in a glass, are darkly shown,
There I shall know as clearly as I'm known.
Frail are the fairest flowers which bloom below,
There freshest palms on roots immortal grow.
Here wants and cares perplex my anxious mind,
But Spirits *There* a calm fruition find.
Here disappointments my best schemes destroy,
There those that sow'd in tears shall reap in joy.
Here vanity is stampt on all below,
Perfection *There* on every good shall grow.
Here my fond heart is fasten'd on some friend,
Whose kindness may, whose life *must* have an end;
But *There* no failures can I ever prove;
God cannot disappoint, for God is love.
Here Christ for sinners suffer'd, groan'd and bled,
But *There* he reigns the great triumphant head;
Here mock'd and scourg'd, he wore a crown of thorns,
A crown of glory *There* his brow adorns.
Here error clouds the mind and dims the sight,
There all is knowledge, purity and light.
Here, so imperfect is this mortal state,
If blest myself, I mourn some other's fate;
At ev'ry human woe I *Here* repine,
The joy of ev'ry saint shall *There* be mine.
Here, if I lean, the world shall pierce my heart,
But *There* that broken reed and I shall part.
Here on no promis'd good can I depend,
But *There* the '*Rock of Ages*' is my friend.
Here if some sudden joy delight inspire,
The dread to loose it damps the rising fire;
But *There*, whatever good the soul employ
The thought that 'tis eternal crowns the joy.

THE FOURTH OF JULY.

A HYMN.

ALMIGHTY Sovereign deign to hear
The fault'ring songs thy people bring;
In crowds we to thy courts repair
And hail thee for our only King.

Responsive to the heav'nly choirs,
Who chant thy praise in realms above,
We strike on earth our humble lyres
And laud the God of truth and love.

To thee submissively we bow,
Confess thee Lord and God of all;
Thy subjects in thy realms below,
Humbly before thy footstool fall.

A nation free at thy command,
We in thy earthly courts appear,
To plead protection from thy hand,
And obsecrate paternal care.

The people thou delight'st to bless,
May they thy stedfast goodness prove;
'Stablish us firm in righteousness,
And fit us for thy courts above.

Giv'n to our sires, that precious boon,
Freedom, a spark of heav'nly birth;
Let its heart-cheering rays illume
The farthest regions of the earth.

The Independence of our land,—
For this a nation's songs we raise;
Our sons shall fill the patriot band,
And emulate their fathers' lays.

To our eternal Father, God,
Be all the praise and glory given,
By all who march the heavenly road,
And all our friends enthron'd in heaven.

A. Z.

On the morning of the bombardment of Fort M'Henry, near Baltimore, five or six ladies fled from the city together, in the direction of Perry-Hall, and found a home in the hospitable mansion of Mrs. G—. The next morning the following lines were found *on* her dressing-glass, inscribed "To the benevolent Mistress of Perry-Hall." A.

Brooklyn, June 18. 1819.

Refresh'd by sleep, and cheerful with the glow
Of hope just dawning o'er the night of woe,
Sooth'd by my morning offering to that power,
Whose mercy blest me in affliction's hour,
And led me where the animating smile
Of lovely peace yet lingers for a while:
Charm'd by the constant piety of one,
Who rests her hope of peace on God alone,
Who moves to serve, who lives to glorify,
And acts as ever conscious that his eye
Surveys her heart, and notes the gentle care
That gives the orphan bread, and dries the widow's tear.
My bosom feels affection's sudden swell;
O if the heart could speak, the heart would tell,
My sense of almost angel tenderness
That gave the *stranger* prayer, and food, and rest.
Yet long as memory's sacred power shall last,
To lend the mind a picture of the past,
Thy gentle kindness in her dreams shall come,
All softening like the thoughts of long-lost home,
When thou hast clos'd on earth a tearless eye,
And join'd the sisterhood of saints on high.

L.

THE

METHODIST MAGAZINE.

FOR AUGUST, 1819.

Divinity.

ON THE STUDY OF DIVINITY.

CHAPTER V.

ON THE SACRED SCRIPTURES.

THERE is no question of so great importance in Christianity as this; "Are the books, which we call the *Holy Scriptures*, of the Old and New Testament, the genuine and authentic writings of men inspired by God to reveal his sacred Will?"—For upon this question depends our faith: And it is the first we should ask when the religion of Christ is proposed to us. This religion is delivered down in these books, upon the testimony of the writers. Are you certain, that these books are indeed the *genuine* productions of the men, whose names they bear? Are they *authentic* performances, and not the *counterfeit* and spurious inventions of crafty and deceitful persons?—And if they are *genuine*, upon what evidence do you demonstrate their divine authority; how will you prove to me, that the authors were not only *capable* of delivering to mankind the facts, recorded in their writings; but also that they were divinely assisted, commissioned, and inspired by God himself to this end?—These are enquiries of the utmost moment; and without a reasonable satisfaction in them, no man can be said to believe the Christian religion upon a solid foundation.

We are happy in being able to supply every enquirer with as much satisfaction as he can wish; and with more, perhaps, than can be given in any case of the like kind.

You ask, whether the Scriptures are "the *genuine* productions of those men, whose names they bear?" that is, whether Moses for instance, and David; whether Isaiah and St. Matthew; whe-

ther St. John and St. Paul, were really the writers of the books, which are commonly attributed to them; or whether these books were forged by some designing men, and imposed upon the credulity of mankind? Now, to answer this question suffer me to ask in return, "You read the writings of Homer and Virgil, of Pindar and Horace, of Livy and Thucydides: Pray do you think these are the genuine works of those authors?" Yes, surely, you reply; there is not the least doubt of it. Well, then, suffer me to ask again, Upon what grounds are you thus undoubtedly certain? "Upon the concurrent testimony, say you, of all mankind, of all ages: They have been universally received and acknowledged as such, wherever they were known. Besides, there are *internal* marks, their style and manner of writing is *their own;* the notion of forgery is ridiculous; who could have forged such books? It was impossible. And when could they have been forged? We have uncontroverted evidence of their reception given by contemporary authors, from the very time of their publication." This is all I desired: Now, then, apply what you say of these authors, to the authors of the sacred history. Their works have the concurrent testimony of mankind: They have been universally acknowledged and received, as the genuine works of those whose names they bear, from the beginning. And I do not know that the bitterest enemies of these books, who have used their utmost efforts to expose and explode them, ever were so hardy as to venture upon the least hint of their *spuriousness*. These writings too have *internal* marks, as well as those heathen Classics; their style and manner is their own. Read the five books of Moses, the poetical psalms of David, the rapturous flights of the Prophets, the discourses of Christ, the plain, sublime narrative of St. John, and the closely argumentative epistles of St. Paul; and you will say, who could have forged such books? What mortal pen or ability was equal to the work?—You say too, when could the writings of those heathen authors have been forged? A question which may be asked, with still greater propriety and force, with respect to the sacred writings. For men are even jealous of religious principles and innovations, and backward to receive such, even upon the most powerful evidence and authority. Pitch upon what time you will for the forgery of the writings of Moses and the Apostles, and you will soon see the impossibility of the supposition. It cannot be imagined, that the Jews would have admitted so painful and oppressive a ritual, merely upon the authority of Moses: it cannot be imagined, that the whole nation would have joined with him in the cheat, if he had been an impostor: and if his writings were not forged by him, they could never have been forged at all. As to the writings of the Apostles, the argument holds still more strongly; for it is

evident, their Gospels were published very early, as authentic testimonies shew; and at a time when the facts they delivered could have been so easily detected, that they could have no probability to escape the character, they would have justly deserved, had they been impostors.

But you may ask, how are we sure, if indeed these writings are *genuine*, that they are *unadulterated?* Can we be clearly ascertained that they have not been maimed, interpolated, and corrupted, in their passage down to us?—To this it is easy to reply, that with respect of the *Old Testament*, this is scarcely supposable; that sacred book having been preserved amongst the Jews, with the most scrupulous exactness; and as to the writings of the *New*, interpolations have been still less probable, on account of the high esteem and veneration in which they have been ever held; of the multitude of copies, and early translations, which left no room for fraud or inattention to do them any material injury; of the citations, which have been made out of them by Christian writers in all ages; and on account of the divisions, and sects which early rose among Christians, and caused them to keep so watchful an eye upon each other, that no alterations could ensue in that sacred text, the purity of which was the common concern of all. And indeed, after all the collations of copies and examinations of manuscripts, after all the nice and punctilious criticism which has been happily employed in investigating the letter of the sacred text; it is pleasing to remark, how great an agreement there is, and how inconsiderable the variations are which the most minute observation hath traced out.*

Upon the whole we may conclude with the utmost satisfaction, that the writings of the *New Testament*, are the *genuine* and *uncorrupted works* of those writers whose names they bear.

But you may ask, "Are not these writings the *forgery* and *invention* of these men themselves; did not they sit down and deliver their story, knowing it to be false, and the fruit of their own fancy?—This will be more abundantly obviated, when

* Limborch, in his Body of Divinity, obviates these two objections: "1st. What security have we that the writings of the Old and New Testament belong to those authors whose names they bear? And 2dly. How do we know, but they have been adulterated? To the first of these queries we answer, that we are assured of the *genuineness* of these books, by the constant tradition of those who lived in the times when they were written, as also of such as immediately succeeded them; who, after a strict and nice enquiry, determined them to be genuine, whilst upon the same disquisition they rejected several others, that went under those authors names as spurious. To the 2d query we reply, that it lies upon the objectors, to prove that they have been adulterated, which the multitude of copies to be met with in all languages, cannot evince, and of which the Providence of God has taken so much care, that no corruption has crept into the text, but what has been detected: and as for the various readings, they make nothing to the point in question, as any man of learning may easily discern."

we produce the evidences of their divine inspiration. Let it suffice at present to observe, that as these writings bear the clearest marks of *wisdom*, *design*, and *penetration*, they could not have been the works of weak or foolish enthusiasts. Nor could they have been the forgery of *good* or of *bad* men: therefore they could not have been forged at all. *Good* men, it is plain, could never have forged such writings; for no man can be *good*, and at the same time an impudent liar; nay, the very *worst* and *most* impudent, in presuming to father his compositions upon the Omniscient, and in declaring, that what he wrote was communicated and revealed to him by God himself. This is inconsistent with the least ray of goodness. *Good* men therefore could never have forged these books.

Much less are they to be conceived as the work of *bad men*. For a kingdom divided against itself must necessarily fall. And it is the very height of absurdity to suppose that wicked men would forge books, whose sole end and design is to promote virtue and holiness, and that under the most tremendous sanctions: books in which such excellent rules of life are laid down, as are no where to be met with in all the schools of heathen moralists.—And by the way, how could these men have attained such superior wisdom; and have excelled all the *wisest* of the *wise*, in the delineation of truth? These gross and carnal Jews; these ignorant and unlearned Fishermen!—Solve the difficulty, ye Deists and Freethinkers!—It is unreasonable then to suppose, that wicked and worldly men should have forged these books; which contain maxims so entirely destructive of their own interests. And it is a consequence which a child may draw, that if these books *could not* be forged either by *good* or by *bad* man, if they are too wise and too rational for the pen of deluded *enthusiasts;* they must of necessity be what they assume, the *composition of men commissioned and inspired by the most High to reveal his sacred will.*

We should now proceed to more positive proofs of the authenticity and divine inspiration of the scriptures: but this must be the subject of the following chapter.

(To be continued.)

Biography.

ACCOUNT OF JOHN WESLEY BOND.

John Wesley Bond was the second son of Mr. Thomas Bond and was born in that part of the city of Baltimore called Fell's Point, on December 11th, 1784. His father removing to Vir-

ginia, settled in Buckingham county, where he continued until his son John was between six and seven years of age; but loosing his wife, he returned to Maryland, and settled in Harford county, where he soon after married a second wife—an excellent pious woman. Mr. Thomas Bond was among the first fruits of Methodism in Maryland—having been brought to the knowledge of the truth, together with his first wife, through the instrumentality of the Rev. Mr. Strawbridge. He was deeply experienced in the things of God, and was favoured before his death to see all his children brought to walk by the same rule, and to mind the same thing. He was wont to acknowledge this, as capping the climax of mercies, for which he was bound to devote himself entirely to God. Few men, perhaps, were so well qualified to give an early direction to the minds of children, or to bias them in favour of religion. He knew how to unite the most inflexible discipline with the most affectionate and endearing tenderness; so that while his children did not dare to disobey him, they loved him with a fervour that bordered on adoration. In all that related to his family, his conduct made it apparent that he really did believe, what as a Christian he ought to have believed, namely, that if he could induce his children to become enlightened and practical Christians, it was of no consequence that they should be either rich or great men: and acting from this plain conviction, he took all his measures accordingly. Having met with great disappointments—suffered severe affliction, and endured the most calamitous bereavments, he had found in religion a never failing source of consolation—an unassailable asylum from which he had been long accustomed to look with calmness and serenity on the unceasing fluctuation of all terrestrial things. Retiring from the bustle of mercantile concerns,

> "Adown the cool sequestered vale of life,
> "He kept the noiseless tenour of his way"—

devoting himself to the care of his children's education. He was aware, however, that the "sober sadness" with which the precepts of religion were usually taught to children, was seldom successful, and he ever endeavoured to dress Christianity in her more attractive habiliments, and to enlist all the affections in her cause. Nature had blessed him with a facility of accommodating himself to the apprehension of the tenderest age; and grace had so sweetened his temper that he could not be wearied by their dulness, or impatient of their importunities. His son John was remarkable for a very early developement of mind, and an uncommonly retentive memory; so that before he had learned to read, he had committed to memory most of the little

stories which his father was accustomed to recite for his amusement and instruction. He would, at this early age, listen with unwearied delight to the lengthened story, borrowed from the sacred page, and simplified to his comprehension; while the lesson of piety couched in the narrative, seemed by its apparent effects on his feelings, to make an impression which no length of time or change of circumstances were ever after to erase.*

As he grew up, however, the impetuosity of his passions seemed to correspond with the strength of his intellectual powers. His temper was exceedingly irrascible though relenting—furiously vindictive, yet easily appeased—His resentments were sudden and ungovernable, but from his recollection of an injury his companions had nothing to fear. The circumstances to which commercial disappointment had reduced his father, forbid him any education but such as the neighbourhood afforded, and the obscure district in which he resided, offered nothing more favourable than the most indifferent country schools. He made, however, considerable proficiency in arithmetic, of which he seemed particularly fond.

Nothing farther worthy of notice occurred in his life, until the time of his conversion to God. His father's house had been for many years opened for preaching, and the circuit preachers officiated there alternately every other sabbath: But there had been in this part of the Lord's vineyard, a long and desolating drought. The class had dwindled, in the space of seven or eight years, from upwards of sixty to some ten or twelve members, and an instance of conversion had not perhaps occurred in the neighbourhood within that time. It pleased a good and gracious God, however, to revive his work at the Conference in Baltimore, in the spring of the year 1800. The holy flame soon spread into the adjoining circuits, and amongst the first who felt its genial influence, was the subject of this memoir. Our late brother John Bloodgood, who laboured in the circuit, was incessantly engaged in his Master's work, and availed himself of every opportunity, both public and private, to alarm sinners, and to win souls to Christ. One day sitting with Mrs. Bond, and a niece of Mr. Bond, he addressed himself to the niéce and said—"Abby, I was just thinking of the awful situation in which you stand; if after the many religious advantages you have had, you miss of heaven, how heavy will be your condemnation!" The Spirit of divine truth accompanied the word, and fixed it in the heart; and falling on her knees, she cried aloud to God for mercy and pardon. The religious

* He seemed to have had an instinctive aversion to all spiritous liquors; and this aversion extended to wine, cider, beer, and even to vinegar.

part of the family now hastened to join the preacher in prayer; when after a short struggle, the Lord raised up, even in this, till now dry and barren place, a witness that he has power on earth to forgive sins. While this scene was passing, John returned from the field, and was struck with astonishment. He had heard of such things, but had never witnessed personally any thing of the kind before. The favourable moment was not lost by the preacher, nor by the ever watchful father; and their exhortations, enforced by the change which he soon saw in his cousin, made an impression on his mind, of which he could not divest himself. He betook himself to private prayer, and to reading the scriptures; and soon became truly awakened to his lost and helpless condition, without an interest in the all-atoning sacrifice; on which, however, he was soon enabled to rely, and thereby to receive a clear manifestation of the pardoning love of God.

This experience was, in his case, accompanied by a corresponding change in temper and natural disposition, to a degree which is not always the immediate fruits of such a work of grace. Love to God and man seemed so immediately to fill his heart, that the turbulence of his passions were at once subdued; and those who have known him only since his conversion, and observed his complying disposition and meek forbearing temper, would hardly be brought to believe that these were not natural to him—Yet most certainly they were entirely attributable to the renovating efficacy of divine grace.

From this time he continued to walk worthy of the vocation wherewith he was called, and to grow in favour both with God and man. Many of his former companions were soon brought to walk with him in the paths of pleasantness and peace, amongst whom was his elder, and only brother, then engaged in the study of physic. His only sister, who was many years older, had been in very early life made acquainted with the saving truths of religion.

Brother Bond now began to be useful in the prayer-meetings in the neighbourhood, and seemed to be earnestly concerned that others should participate with him the comforts which he found in religion; but whether he had thus early any intimations of his future call to the ministry, is uncertain. In the year 1805 he lost his father by an apoplectic stroke, which at once deprived him of speech, and produced a complete paralysis of the right side. Yet was this faithful servant of God permitted to finish his course with a clear and indubitable testimony of that consolation which religion affords the believer, even in the last struggles of mortality. As he retained his senses, some one desired him, if he was still happy in God, to give them assurance of it, by raising the only remaining arm of which he

had the controul. On the instant he raised it—tears of ineffable delight gushed from his eyes, and a smile so full of heaven irradiated his venerable countenance, that the weeping beholders, and his heretofore inconsolable family, were filled with joy inexpressible, and uttered aloud their thankfulness to God. Mr. Bond sustained the original shock about five days, and then was gathered to his brother patriarchs in heaven.

The death of his father left our brother John W. Bond, as to his worldly circumstances, in ease and comfort; his elder brother having renounced any claim to the estate, in favour of the other heirs. He was not left, and his father never intended to leave him, independent of his own exertions; this would have been contrary to his opinion of a Christian parent's duty—but a farm, with an adequate stock of cattle and implements of husbandry, insured to frugal industry a comfortable support, and these he left his son. With such inducements to sit down quietly at home, our brother soon began to be pressed in spirit to go into the hedges and highways and call sinners to repentance.—He appeared to have suppressed his feelings on this subject for a considerable time, having the most humbling views of his want of the necessary qualifications. He occasionally exercised himself in the neighbourhood, and his services were found every where acceptable; though his beginnings did not forbode any great eminence as a preacher. A fervent zeal, an untiring industry, and above all, his steady piety, promised much future usefulness; but there was little of what the world calls genius, and religious people denominate "gifts," manifested in his preaching. Indeed, these qualifications are generally associated with a fertile fancy, and a dominant imagination; whereas a sound discriminating judgment was evidently the most prominent feature in the mind of our late brother.

After having long endured the most painful conflict of mind, vascillating between the monitions of duty and a sense of his unfitness, he ventured to open his mind to his brother-in-law, the late William H. Wood: who, after conferring with other friends, was clearly convinced of his call, and accordingly advised him to offer himself to the ensuing Conference. Indeed, it had long been obvious to his friends that matters of higher import than agriculture, had entirely possessed his mind, and rendered his success in any temporal pursuit utterly impossible; for notwithstanding he laboured on his farm with the most patient industry, yet he was so occupied by his religious engagements, that the seasons for sowing and for reaping always found him unprepared: because to prepare for them it was necessary to have anticipated their return, and to have devoted no small portion of his thoughts to the circumstances which their return would necessarily bring about. For forecasting

these events and balancing these contingencies he had neither time nor inclination—He would have been contented to work; but not to preach while he was working was utterly impossible. In short, his friends saw that the holy flame which burnt within him must have vent; and that nothing short of an entire devotion to the work of the ministry could satisfy the ardour of his zeal; and accordingly he was strongly recommended to the Baltimore Conference, and having been received on trial he was appointed in the year 1810 to Calvert circuit, with Brother A. Griffith.

He was very kindly received on his circuit, and often afterwards spoke with much thankfulness of the indulgent tenderness with which the friends in Calvert treated him during this first year of his itinerant labours. In 1811 he was appointed to Fairfax, and in 1812 to the Great-Falls circuit. At the ensuing Conference in 1813 he located. The circumstances which demanded this painful sacrifice, were, after mature deliberation, considered of paramount obligation. A widowed sister with five small children in indigent circumstances, and too infirm in her health to superintend her own affairs, prefered claims to his attention, which he was not of a disposition to resist; and he cheerfully returned to his plough. This measure could not have been dictated by any prospect of personal advantage, for none could possibly grow out of it; and it was rendered imperiously necessary by the state of his brother's health, who, having been compelled by an afflicting indisposition to abandon his professional avocation, was not in a situation to keep the charge of his sister's family. He laboured during this year on a farm with the most sedulous assiduity, and with a cheerfulness which evidenced his firm conviction that he was in the line of duty: yet whatever was his secular occupation, it could be often seen, even by the motion of his lips, that he was preaching still. His sabbaths were always devoted to the work he had so much at heart, and the country around him afforded still a wide field of usefulness. Indeed he was so much esteemed and really loved by all sorts of people, that even those who made no profession of religion, often pressed him to preach in their houses. He was naturally fond of children, and they would hang about him wherever he went with the most endearing fondness; while he would talk with them about religion and let himself down to them with such a sweet complacency, as evinced that the babe of Bethlehem was fully formed within him.

(To be concluded in the next.)

Scripture Illustrated.

ON THE MIRACLES OF CHRIST.

By the Rev. Mr. Grimshaw.

"THE miracles of our Saviour are, as I think, intended to typify the truly gospel doctrine of *the Faith of Assurance;* denied, indeed, by the generality even of *serious professors*, though clearly, either expressly or implicitly, taught in almost every page in the New-Testament, as also in the Psalms and Prophets. In many of them there is a lively representation not only of *this truth*, but of the whole work of conversion or regeneration.—Our Lord, I am persuaded, (think other men as they please,) did not only intend the many miraculous cures, that he wrought upon men's bodies, to be the credentials of his Messiahship, but to be *lively emblems* also of the cures he works upon our souls. So that what we find in the one, the like corresponding therewith we shall discover in the other. I shall only instance in two miracles: that of the woman with the "issue of blood," (Mark v. 25, &c.) and of the man sick of the palsy," (Mark ii. 3, &c.) designing to take little more notice of them than what concerns my present purpose.

The woman "had spent all that she had, and was nothing better, but rather grew worse." A lively representation this of an awakened sinner's using all self-endeavours to obtain pardon of his sins, and eternal life of God. "When she heard of Jesus," —a last shift! So sinners, or self-righteous men, never come to Jesus, neither will they hear of it, till they are brought to see that all their other means and attempts are ineffectual.—"Came behind him in the press saying, (within herself) if I may but touch his clothes (I have faith to believe) I shall be made whole." So sinners, convinced that all their righteousness will not secure them from eternal death, hearing of Jesus, and convinced that none but *Jesus only* can pardon and save them, by faith come and touch him.—"And having touched his garment, straightway (that very moment) the fountain of her blood was dried up." That very instant a sinner comes by faith and touches Jesus, he is pardoned; justification being an instantaneous work.—"And she felt in her body (mark the next words) that she was healed of her plague." She was sensible of a perfect cure. Sinners, in like manner, touching Jesus by faith, who is the true physician of the soul, also clearly experience the healing of their souls, the pardon of their sins; sin being the soul's

"bloody issue." What is true in one case, is equally and every way so in the other.

In like manner, the paralytic was so helpless, as to be borne on a bed by *four* (an argument of his exceeding weakness) and not only so, but sensible of his incurable condition, and confident that *Jesus alone*, and no other, could and would cure him, he was resolved at all hazards, as appears from the circumstances of the story to be set before him. Another plain indication of a convinced sinner's faith, that he must either come to Jesus alone for mercy and forgiveness, or perish for ever. "Jesus, seeing their faith, (O what a powerful thing is faith!) said, Son, thy sins be forgiven thee;" and afterwards, "Arise, and take up thy bed, and go thy way into thine house." Upon which words "he immediately arose, took up the bed, and went forth before them all." His cure was *instantaneous* and *sensible*. "He immediately arose," who could scarcely, it is probable, stir hand or foot before; and as a further proof of it, bore back the bed to his house, which had borne him to Christ. Moreover, he had *his sins forgiven him* in express words. He had therefore the fullest assurance of his cure and pardon. As certain, sudden, and spiritually sensible, is the remission of sins. the cure of the sin-sick souls, who come by faith as this man did, to Jesus.

I know it is as great a paradox, and counted as gross blasphemy by the *letter-learned* wise men of this day. to hear men affirm that their sins are forgiven by that same Jesus who, they ought to consider, "hath still power on earth to forgive sins;" as it was to the Scribes in our Saviour's days to hear him *viva voce*, pronounce the same then. But where is the absurdity or unreasonableness of it? It is not only equally as easy a matter with our Saviour to pardon our souls, as to heal our bodies; or as possible with him to manifest the one as the other to us; but, methinks, the former is of infinitely *greater consequence* to be known than the latter; and that for the following most important reasons:—1st. Because it is impossible for a man to know himself to be a Christian, till he is assured that his sins are forgiven him; forgiveness of sins being but another name for a Christian. And, 2dly, Because upon this knowledge of remission indispensably depends the love of God, the praise of God, and the obedience and worship of God. This also we may clearly learn, from the miracles of our Lord, and particularly from this of the paralytic. When he was cured he arose, "took up that whereon he lay, and departed, glorifying God." This glory that he gave to God proceeded from the *clear sense* that he had of this mercy. The want of this sense, which to him would have been the very same as no cure at all, would have prevented all praise of God. The man was not only cured, but *knew* he was cured; and therefore it was not only that *mercy*, but the *knowledge* of

that mercy, that caused him to glorify God. In like manner, 'tis not remission of sins, but the *knowledge* of this remission, that not only discovers us to be Christians, but causes us to love, and praise, and serve our Lord Jesus. So far ought we therefore to be from opposing this most necessary, gracious, and soul-solacing gospel truth, that we ought by all means to esteem it our chiefest wisdom, care, comfort, and happiness, on this side eternity, with all speed to secure ourselves of this witness, *which*, says St. John, "He that believeth on the SON OF GOD hath in himself."

The Attributes of God Displayed.

ON THE ELEMENTS.—PALEY.

"WHEN we come to the elements, we take leave of our mechanics; because we come to those things of the organization of which, if they be organized, we are confessedly ignorant. This ignorance is implied by the name. To say the truth, our investigations are stopped long before we arrive at this point. But then it is for our comfort to find, that a knowledge of the constitution of the elements is not necessary for us. For instance, as Addison has well observed, 'We know *water* sufficiently, when we know how to boil, how to freeze, how to evaporate, how to make it fresh, how to make it run or spout out, in what quantity and direction we please, without knowing what water is.' The observation of this excellent writer has more propriety in it now, than it had at the time it was made; for the constitution, and the constituent parts, of water, appear in some measure to have been lately discovered; yet it does not, I think, appear, that we can make any better or greater use of water since the discovery, than we did before it.

"We can never think of the elements without reflecting upon the number of distinct uses which are *consolidated* in the same substance. The air supplies the lungs, supports fire, conveys sound, reflects light, diffuses smells, gives rain, wafts ships, bears up birds. *Water*, beside maintaining its own inhabitants, is the universal nourisher of plants, and through them of terrestrial animals; is the basis of their juices and fluids; dilutes their food, quenches their thirst, floats their burthens. *Fire* warms, dissolves, enlightens; is the great promoter of vegetation and life, if not necessary to the support of both.

"We might enlarge to almost any length we pleased, upon each of these uses; but it appears to me almost sufficient to

state them. The few remarks, which I judge it necessary to add, are as follow:

"I. Air is essentially different from earth. There appears to be no necessity for an atmosphere's investing our globe; yet it does invest it; and we see how many, how various, and how important are the purposes which it answers to every order of animated, not to say of organized beings, which are placed upon the terrestrial surface. I think that every one of these uses will be understood upon the first mention of them, except it be that of *reflecting* light, which may be explained thus:—If I had the power of seeing only by means of rays coming directly from the sun, whenever I turned my back upon the luminary I should find myself in darkness. If I had the power of seeing by reflected light, yet by means only of light reflected from solid masses, these masses would shine indeed, and glisten, but it would be in the dark. The hemisphere, the sky, the world, could only be *illuminated*, as it is illuminated by the light of the sun being from all sides, and in every direction, reflected to the eye, by particles, as numerous, as thickly scattered, and as widely diffused, as those of the air.

"Another general quality of the atmosphere is, the power of evaporating fluids. The adjustment of this quality to our use is seen in its action upon the sea. In the sea, water and salt are mixed together most intimately; yet the atmosphere raises the water and leaves the salt. Pure and fresh as drops of rain descend, they are collected from brine. If evaporation be solution, (which seems to be probable,) then the air dissolves the water and not the salt. Upon whatever it be founded, the distinction is critical; so much so, that when we attempt to imitate the process by art, we must regulate our distillation with great care and nicety; or, together with the water, we get the bitterness, or, at least, the distastefulness of the marine substance; and, after all, it is owing to this original elective power in the air, that we can effect the separation which we wish, by any art or means whatever.

"By evaporation water is carried up into the air; by the converse of evaporation it falls down upon the earth. And how does it fall? Not by the clouds being all at once reconverted into water, and descending like a sheet; not in rushing down in columns from a spout; but in moderate drops, as from a cullender. Our watering pots are made to imitate showers of rain, yet, *à priori*, I should have thought either of the two former methods more likely to have taken place than the last.

"By respiration, flame, putrefaction, air is rendered unfit for the support of animal life. By the constant operation of these corrupting principles, the whole atmosphere, if there were no restoring causes, would come at length to be deprived of its ne-

cessary degree of purity. Some of these causes seem to have been discovered; and their efficacy ascertained by experiment. And so far as the discovery has proceeded, it opens to us a beautiful and a wonderful economy. *Vegetation* proves to be one of them. A sprig of mint, corked up with a small portion of foul air placed in the light, renders it again capable of supporting life or flame. Here therefore is a constant circulation of benefits maintained between the two great provinces of organized nature. The plant purifies what the animal had poisoned; in return, the contaminated air is more than ordinarily nutritious to the plant. *Agitation with water* turns out to be another of these restoratives. The foulest air, shaken in a bottle with water for a sufficient length of time, recovers a great degree of its purity. Here then again, allowing for the scale upon which nature works, we see the salutary effects of *storms* and *tempests*. The yesty waves, which confound the heaven and the sea, are doing the very thing which was done in the bottle. Nothing can be of greater importance to the living creation, than the salubrity of their atmosphere. It ought to reconcile us therefore to these agitations of the elements, of which we sometimes deplore the consequences, to know, that they tend powerfully to restore to the air that purity, which so many causes are constantly impairing.

(To be concluded in the next.)

REMARKS ON THE GIANT'S CAUSEWAY, IN IRELAND.

From the Armenian Magazine.

"As much is seen, as man a God can see,
In these astonishing exploits of power.
What order, beauty, motion, distance, size!
Concertion of design, how exquisite!
How complicate in their Divine police!
Apt means! great ends! consent to general good!"

THAT which is denominated the "Giant's Causeway," is situate at the northern extremity of the island. It consists of about thirty thousand natural pillars, mostly in a perpendicular situation. At low water the Causeway is about six hundred feet long, and probably runs into the sea, as something similar is observed on the opposite coast of Scotland. It is not known whether the pillars are continued under ground, like a quarry. They are of different dimensions, being from 15 to 20 inches in diameter, and from 15 to 36 feet in height; their figure is generally pentagonal or hexagonal. Several have been found with seven, and a few with three, four, and eight sides, of irregular sizes. Every pillar consists, as it were, of joints or pieces, which are not

united by flat surfaces; for, on being forced off, one of them is concave in the middle, and the other convex; many of these joints lie loose upon the strand. The stone is a kind of besaltas, of a close grit, and of a dusky hue; it is very heavy, each joint generally weighing two hundred and a half. It clinks like iron, melts in a forge, breaks sharp, and by reason of its extreme hardness, blunts the edge of tools, and by that means is rendered incapable of being used in building. The pillars stand very close to each other, and though the number of their sides differs, yet their contextures are so nicely adapted as to leave no vacuity between them; and every pillar retains its own thickness, angles, and sides, from top to bottom. These kind of columns is continued, with interruptions, for nearly two miles along the shore. By its magnitude and unusual appearance, it forms altogether an object of great rarity, and is mostly visited by all strangers who have any curiosity. This amazing and stupendous production of nature is of a very uncommon kind; we know of few, if any, similar to it.

Reflection.—Every thing proves the existence of the one great, true, and living God. His mighty arm launched forth those prodigious masses of matter which we observe in the universe, and gave them their form and use. His wisdom arranged them, and causes them to answer their respective ends; his goodness appoints the ends to be numerous and promotive of human felicity. To the works of God around us let us never be inattentive; from the almost imperceptible atom floating in the air, through all the various gradations of bulk and size, a God is to be seen; and where thus beheld, he ought to be adored and served!

The Grace of God Manifested.

For the Methodist Magazine.

A SHORT ACCOUNT OF WILLIAM COLE.

The subject of the following narative was born in the town of Sligo, Ireland, of Methodist parents, on the first day of March, in the year of our Lord, 1797; and was brought over to America in the year 1800. From his childhood he appeared to have serious impressions on his mind, and would sometimes ask questions respecting God and heaven which appeared very extraordinary for a child of his age.

When he became old enough to be sent to school, he was placed under the care of Mr. Thompson, who had the care of

the academy in Newburgh; where he made such proficiency in learning, as to acquire a sufficient education for the business that it was intended he should follow, before he became old enough to commence the business: he was therefore taken from school and brought home to his parents, where he endeavoured to improve what he had learned, by close study. But he possessed an aspiring mind that reached beyond what he had already attained; he therefore set about collecting books of every description which he was capable of reading. These he studied with unwearied diligence; and such was his eagerness for knowledge that he would sit up nearly whole nights in reading; and throughout the day he employed every leisure moment in the same exercise, generally carrying a book with him whereever he went; and it often appeared that the delight he derived from reading was so great that it enabled him to go through his business with greater ease.

He had acquired such a fund of knowledge that he was able to converse on most subjects in a very pleasing manner, without any of that pride and affectation which we find so disgusting in many persons. He possessed a fine person, and pleasing manners; and shewed such affability to all with whom he had any intercourse, that he was almost universally beloved and respected by those who were acquainted with him.

Until about five or six months previous to his death, he regularly attended on religious meetings, but about that time he had frequently attended the preaching of a Covenanter, where he heard the doctrine of predestination proclaimed without any disguise; and after this he seemed to lose all desire for public worship, and for religion itself. We could hardly persuade him to go out on the sabbath day to hear the word of God; and when we would ask him what his motives were for absenting himself from church, his reply was, "that he could do nothing but what was foreordained for him to do," and then he would retire to his room, and spend the Lord's day in reading books which had the most pernicious tendency.

He now gave himself up to keeping company, and carried this to such excess that our family felt very much alarmed for the consequences that must ensue; and although he would not taste any spiritous liquors, yet we felt very uneasy lest he should contract such habits as would prove his present and everlasting ruin. He seemed to labour under such an infatuation that he would generally stay out from two to four nights in the week, and that until morning; and when we would remonstrate, and labour to convince him of the destruction that he was bringing on both his body and soul, his reply was "that if he was one of the elect, he should be saved at all events, and that if he was a reprobate he could do nothing to procure his election."

It was now observed by his sisters, when they went into his room, that he had every day the Bible, Fletcher's Appeal to Matter of Fact, Bishop Watson's Apology for the Bible, Tom Paine's Age of Reason, and the Westminster Confession of Faith, lying on his bed; but he did not make any observations about the deistical impressions that had been made upon his mind; but he became very gloomy in the house, and would seldom converse with any of us. On the last Sunday but one before his illness, he went to the Methodist church to hear a funeral sermon preached by the Rev. Samuel Fowler, occasioned by the death of a young child. Whether the sermon had made any impression upon his mind or not, we could not tell; but he became unusually cheerful in the house, which led us to hope that he was about to reform his conduct, and to employ his fine talents to a better purpose than he had done for some time past, and that he would yet become a shining ornament to the church of God.

But he who holdeth the issues of life and death in his hand saw it best that his race should be short, and that he should soon finish his course on earth. On the sixth of April he appeared to be unwell, but made no complaint. In the evening he came to his tea as usual. His father then observed to him that he thought he looked to be very unwell, and advised him to get bled, and take some medicine. He replied that he felt as well as usual. He sat up with the family until bed time; but when he attempted to go up stairs to his room, he appeared unable to ascend; but with some difficulty made out to get to his bed. We again advised him to get bled; but he said he had no occasion for bleeding, as he did not feel unwell. About twelve o'clock he came into my room and desired me to get up and bleed him, and observed unless he got immediate ease he could not live till morning. I got up immediately and raised one of my sisters who slept in an adjoining room, and without alarming any more of the family I opened a vein in his arm, which bled nearly a tea cup full, and then suddenly stopped. A second and third attempt proved unsuccessful; but on making a large incision, about the same quantity of blood was obtained as at first.

After bleeding he fainted, and we put him in bed. On my leaving his room my sister came running to me and desired that I would go for a physician, as William was spitting blood. I went and examined his pulse; but it appeared to me that all pulsation had stopped, and I expected he would die immediately. On his hearing my sister tell me to go for the doctor, he told me I need not trouble myself, as death had taken hold of him, and the doctor could not help him. I went, however, for doctor Miller, and brought him without delay. He immediately administered medicine which operated, and we began to

entertain hopes that he might yet get over his illness. Alas! our hopes were vain! I now advised him to pray earnestly to God to prepare him for death, and then, let the issue be what it would, all would be well—he would be fit to live, and fit to die. I thought I could see him raise his eyes to heaven as if praying; but he did not make use of any outward expression that would be sufficient proof of it. For four days we endeavoured to prevail on him to seek the Lord, and to ask for redemption in the blood of Jesus, the forgiveness of his sins; but he appeared unwilling to come to this. On the fifth day the doctor thought that his disorder was about taking a favourable turn, and watched with him until two o'clock at night, and desired me to watch until morning, and to pay the utmost attention to the state of his pulse, and that if any alteration should take place, I would immediately raise him. He said that he had now got the disorder under the medicine, and if he could keep it so for some time longer, he had hopes that William would yet recover.—But about five o'clock in the morning his symptoms became so alarming, I had to raise the doctor out of bed. All our hopes were at once cut off, and death seemed now to approach in a most dreadful manner. His lips changed from red to black, and his eyes sunk in their sockets with a ghastly appearance. I took the doctor aside, and asked him if he had any hopes? he said no. I asked him how long he thought he might live? he said he could not tell; but it was his opinion he would not live forty-eight hours. I then went to my brother and told him the doctor considered him dangerously ill. He said he knew that. I then entreated him to lose no time; but immediately to call upon God for mercy, and to cast himself on the mercy of God through Jesus Christ, that he might obtain the pardon of his sins, and be prepared for heaven. I was then called out of the room, and one of his sisters went to him, and with tears advised him to call upon God for mercy. He told her he was not afraid to die.—On my return to him, I begged of him to cast himself upon the mercy of God through the merits of Jesus Christ, and to make a covenant with God that if he would spare his life he would spend his days in his service. "O Joseph," said he, "I am a self-murderer: I have brought on my death prematurely by my imprudent conduct." I told him I thought that strictly speaking he could not charge himself with that crime, as he had not intended to bring on his death by his conduct; but let his sins be ever so great, the blood of Christ would wash their stains away. "O Joseph," said he, again, "I have been a confirmed deist." I strove to encourage him to look to God, and all his sins would be forgiven him.

(To be concluded in the next.)

Miscellaneous.

WESLEYAN SEMINARY.

To the Editors of the Methodist Magazine.

Dear Brethren,

The genuine friends of religion and science will hear, with gratitude to God, that our infant Institution in the City of New-York, the Wesleyan Seminary, promises abundant success. I had the pleasure of witnessing yesterday and the day previous, the first examination of the Scholars, since its formation: and though from the acknowledged ability of the Teachers, I had anticipated much, I must sincerely confess, that what I saw and heard exceeded my most sanguine expectations.

The Seminary is divided into two departments, a Male and Female, each at present containing nearly an equal number of pupils. The whole number of Scholars may be about one hundred and sixty. Br. N. Morris, by the appointment of the New-York Annual Conference, and as provided by the constitution of the Seminary, is the Principal, and with the assistance of two Teachers conducts the Male department. The Females have the superintendence and instruction of Mrs. C. M. Thayer, who is likewise aided in her task by an assistant. The general routine of study comprises the ordinary branches of a useful and polite education. The lower classes are taught, Reading, Writing, Arithmetic, &c. the higher are instructed in Mathematics, Geography, English Grammar, and the Greek and Latin Classics. Upon each of these subjects the result of the late examination, reflected no less merit on the diligence and assiduity of the pupils, than approbation on the exertions and ability of the Teachers.

At the close of the exercises of each department recitations of select pieces of poetry or prose were made: But these were judiciously confined to a very few specimens. While on this subject we cannot pass by, without the tribute of a solitary notice, the elegance and propriety, with which the Pastoral dialogue (an extract from Miss H. Moore) was pronounced by some young ladies of the higher classes.—In order to encourage industry, and excite a laudable emulation, premiums of books, &c. were bestowed upon the most deserving.

It is now only six months since the Seminary was opened. Its progress during that time has been rapid, indeed almost unexampled. And when we view the difficulties which it was necessary to overcome in its formation, and the impeded, and

often unavailing exertions of its advocates, to effect its first establishment in contrast with the present prosperous state of the Institution; who will not acknowledge the interference of a gracious Providence? I cannot, for my own part resist the conviction, that the Institution has the smiles and the protection of Heaven. The pleasing prospect which it affords of present and future benefit to this section of our Church, is fully calculated to invite redoubled effort:—and while its immediate friends and superintendents freely sacrifice their time and talents, to advance its interests, it is sincerely to be hoped, that a generous and enlightened public, will not withhold that pecuniary aid which all such Seminaries as this necessarily require, for their establishment and support.

It is my most ardent wish, that the Institution may ever be the nursery of religion and useful knowledge; and that it may present to the church of God, and in the sight of the world, "our sons as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace."

I am, dear brethren, yours, &c.

JOHN M. SMITH.

New-York, July 22, 1819.

ANECDOTES.

"TITUS, the Roman Emperor, throughout the course of his whole life, called himself to an account every night for the actions of the past day; and, as often as he found he had slipped any one day without doing good, he entered upon his Diary this memorial "Perdidi diem;" I have lost a day. Thus may every man say, who suffers a day to pass without doing something for God, for his soul, or for his fellow creatures."

"An Italian Philosopher" says Dr. Johnson, "expressed in his motto, that *time was his estate;* an estate, indeed, which will produce nothing without cultivation, but will always abundantly repay the labours of industry, and satisfy the most extensive desires, if no part of it be suffered to be wasted by negligence, to be overrun with noxious plants, or laid out for *shew*, rather than for *use*."

Religious and Missionary Intelligence.

ADDRESS OF THE MISSIONARY AND BIBLE SOCIETY, OF THE METHODIST EPISCOPAL CHURCH IN AMERICA.

At a time when the Christian world is alive to every sentiment of humanity, and awake to the temporal and spiritual wants of men, every effort directed to the accomplishment of the grand climax of human felicity, will, by the philanthropic mind, be viewed with pleasure and delight.

It is the peculiar office of Christianity to inspire in the breasts of its votaries an ardent desire for the happiness of man. Expanding the soul with the purest benevolence, wherever its influence is felt, it expels that selfishness which is fed and strengthened by avarice. And this divine principle, occupying the heart, prompts its possessor to the selection of the most suitable means to accomplish the object of his desire. Ever active, and directing his activity to exalt the glory of God, and to effect the present and future happiness of man, whenever suitable means are presented, they are applied with assiduity, and with certain hope of success.

Such, we trust, are the objects of the patrons of this Society. Beholding with pleasure the extensive diffusion of scriptural knowledge, through the medium of Missionary, Bible, and Tract Societies; and believing that more efficient means to extend the Redeemer's kingdom were within their power, the members of the *Missionary and Bible Society of the Methodist Episcopal Church in America*, have agreed to unite their strength for the purpose of contributing their mite towards sending the messengers of peace to gather in the lost sheep of the house of Israel.

In presenting their institution to their brethren, and to the Christian public, they deem it expedient to explain, in a few words, their ultimate design:—it is, as expressed in the first article of the Constitution, "To enable the several annual Conferences more effectually to extend their missionary labours throughout the United States, and elsewhere; to afford a cheap supply of Bibles and Testaments to those who may have the means of purchasing, and to supply the destitute gratis."

The primary intention, therefore, of this institution, is an *extended* operation of the great missionary system, the success of which has been witnessed among us for so many years; and the Bible is only so far associated with it, as to be made subservient to the main design. That this ought to be the leading design of every association, which has for its final object the diffusion of Christianity, will appear evident to those who consider, that

it has been the invariable method of God to bring mankind to the knowledge of the truth by means of a living ministry. The Bible is the infallible judge, to which the living messenger appeals for the correctness of his message; but it is the word of truth, addressed by the ambassador of Christ to the understandings and consciences of men, that generally lays open the nakedness of the human heart, and brings the guilty sinner to Jesus Christ. Send, therefore the living messenger of God, with the Bible in his hands, and let that finally decide the controversy between the sinner and the truths delivered. This method, we believe, will be the most effectual to convey the glad tidings of salvation to those who are *perishing for lack of knowledge.*

Moreover, as it is the design of this Society to extend itself, if possible, by means of auxiliary societies, throughout the United States, and to engage especially the co-operation of all the annual Conferences, provision is made in the Constitution for the formation of auxiliary societies, and a Circular addressed to them on the subject: and as none are so competent to take an impartial and comprehensive view of the various parts of our extensive continent as the general Conference, in which is concentrated the episcopal authority, and the general oversight of the whole Church; and as it would, in our opinion, very much facilitate the operations, and greatly contribute to accomplish the benevolent objects of the Society, to unite in some measure its counsels and operations with the Book agency: we have provided for the attainment of these objects, by ceding to the general Conference a power of inserting such articles for these purposes as they may judge proper, as well as for the equitable apportionment of the funds of the Society among the several annual Conferences. As our ultimate object is the general good of mankind, by the extensive diffusion of experimental and practical godliness, we are principally solicitous to raise an adequate supply for such men of God as may volunteer their services in the cause of Christ, leaving to the episcopacy the selection of the men, as well as the place of their destination.—We take the liberty of observing, however, that our views are not restricted to our own nation or colour; we hope the aborigines of our country, the Spaniards of South America, the French of Louisiana and Canada, and every other people who are destitute of the invaluable blessings of the Gospel, as far as our means may admit, will be comprehended in the field of the labours of our zealous missionaries. To accomplish so great and so glorious an object, time, union, liberality, patience, and perseverance, are all necessary. And we hope to exhibit, in our future exertions, evidence of our zeal in providing pecuniary aid to the extent of our power, and in our fervent prayers and earnest wishes for the success of our institution.

With an object of such magnitude and importance before us, we think we cannot appeal in vain to the liberality of our brethren and friends for their hearty co-operation.

When we review our ministry from the commencement of our existence as a separate communion, and mark its successful progress, we are constrained to say, *What hath God wrought?* Contending with numerous impediments, they have persevered with great success in extending the triumphs of the cross among mankind. We ourselves are, we humbly trust, the trophies of this ministry. By the blessing of God upon their labours, it was this same ministry, crossing the "watery world" in the character of missionaries, that gave the first impetus to that mighty exertion in the Christian cause, by which the present generation in this western world is distinguished. And shall we be wanting in our efforts to send this "Gospel of the kingdom" to our fellow-men, millions of whom are yet dwelling in *darkness, and in the shadow of death?*

Arise, brethren, in the majesty of your strength: in the name of Immanuel, God with us, go forward: concentrate your force in this Society; and, by a united exertion, help to people the regions of perennial happiness, by contributing to send the word of life to the destitute inhabitants of our fallen world.—What heart can remain unmoved, what hand unemployed, when called to action in a cause so important, so interesting, so sacred! Let but the friends of Zion give half as much for the support of missionaries, and for the distribution of the word of life, as the intemperate do to gratify and pamper their appetites, and there shall be no lack.

Although the Constitution which accompanies this address, requires the payment of two dollars annually to constitute a member, and the payment of twenty dollars at one time to constitute a member for life, yet this does not exclude donations, to any amount, great or small. Remember, the mite of the poor widow was not only accepted, but her liberality was highly applauded by her Lord, because she put in *all her living*. "It is accepted according to what a man hath, and not according to what he hath not." And if every one will become a cheerful giver, "according to the ability which God giveth," we shall soon witness the rising glory of the Church; "the solitary places shall be glad for them"—the messengers of Zion—"and the wilderness shall blossom as the rose" the pagan nations, which inhabit the wilds of America, and the desolate inhabitants of our new States and Territories, shall hail the effects of your bounty;—nations unborn shall rise up and call you blessed.—Let, then, all hearts be warm, and all hands active, until the "ends of the earth see the salvation of our God."

For the Methodist Magazine.

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN THE WESTERN COUNTRY.

Introductory remarks to Short Sketches of Revivals of Religion, among the Methodists in the Western Country.

(Continued from page 274.)

No. IV.

In the following year, (1802) notwithstanding the persecutions, the revival appeared in the union formed by the Presbyterian and Methodist churches, to withstand every assault. The preachers in general who were engaged in the work, and particularly the Methodist preachers, appeared to be filled with the Spirit. Their preaching was in the demonstration of the Spirit, and accompanied with uncommon power.

Two ministers of the Methodist connexion, one of the travelling, the other of the local order, (John Alexander Granade, and Caleb Jarvis Taylor, both of whom have since fallen asleep in the blessed Jesus), contributed largely to this revival by their poetical talents. Their hymns and spiritual songs breathe the spirit of the times. These excellent songs were written in the midst of the holy flame, in the height of the revival. They were suitable to the times, and descriptive of the work. It was not only at the meetings that they were sung; but making so deep an impression upon the minds of the people at this period, they were soon learned by thousands; who made the shops, the fields, the woods, the *hills* and *the vales* to echo with the melody of their voices. In the revival in general the Methodist hymns were mostly used. Their hymn books, at this time, were quite scarce. They were generally termed "Wesley's Hymns," (though a collection) by way of distinction. When one got a hymn book, it has been remarked, that it would be cut up, and divided out in sheets to those engaged in the spirit of singing. Having memorized many hymns and songs, when one was started at their meetings, hundreds would unite, and being divided into many companies, when singing would be going on, the sound of their voices "was heard afar off." It was truly solemn and awful, yet melodious! Under singing the greatest power appeared generally to be displayed. Its charms disarmed and then melted into tenderness the hard hearts of sinners. Even the persecuting and heaven-daring sinner, would sometimes have his attention caught by it, and be suddenly melted into tears; and at other times, seized with a sudden trembling, they would fall to the ground. In the course of this year there were great displays of divine power. "On the first of March," (1802)

one writes,—"Some things have lately taken place, which I think more extraordinary than any I have seen or heard since the apostolic age. The case of R. M. was truly miraculous. I suppose you have heard of it." Another writes and describes it thus: "Last Saturday exceeded, by far, any thing I ever saw before. R. M. was *struck* (the usual term then used for being under powerful or pungent convictions) the Thursday after you left this. She neither eat nor spoke for nine days and nights.—I was there when she arose and spoke. Her countenance was, as it were, refined. She told me that she was free from the world all that time. She says the work will increase." "That the power" (says one on this subject,) "was supernatural by which such multitudes were *struck down*, requires no arguments to prove; and had they never risen again, there might have been some reason for charging it to an evil power: but who has power to kill and make alive again? Could any one with the rationality of a man suppose that any thing short of the power of God, could suspend the functions of animal life, for an hour, a day, or a week; and again restore them with an additional brightness? Is nature wont to assume such apparent changes, as for tens, and fifties, moved at the same time by the same instinct, to forget the use of every limb, and fall prostrate, no matter where, and yawn, and gasp, and apparently expire in cold sweat? It belongs not to nature to exempt her sons from wounds and bruises, and broken limbs, and aching heads in cases of such repeated and dangerous falls as were common at this time." The exhortations delivered upon those occasions by all ranks and colors; and especially by small children, were evidently of a divine power. Such exhortations and addresses were not unfrequently heard from such as were unlearned, and also of the most bashful and unpopular cast of mind. Such little ones of eight or ten years of age, raised upon the shoulders, or held up in the arms of some one, in the midst of vast multitudes, would speak in a manner so marvellous and astonishing, that persons of the most rugged passions would dissolve into tears! Deep indeed were the effects of truth falling from the lips, and in the simple language of a child!

To see a *bold* and courageous *Kentuckian* (undaunted by the the horrors of war) turn pale and tremble at the reproof of a weak woman, a little boy, or a poor African; to see him sink down in deep remorse, roll and toss, and gnash his teeth, till black in the face, entreat the prayers of those he came to devour; and through their fervent intercessions and kind instructions, obtain deliverance, and return in the possession of a meek and gentle spirit, which he set out to oppose;—who would say the change was not supernatural? Nor could the man once delivered from the legion, go home with greater joy, to tell his

friends what great things Jesus had done for him, than many returned from these encamping grounds, to announce to their former companions, their happy change.

No. V.

We have proceeded thus far in our brief manner of narrating the progress of the work, at the time the union between the Methodist and Presbyterian churches continued. The prejudices of the latter against the former had very generally fallen, as they had been their stay and support through the revival. At this juncture the work had become pretty general in both churches, and their respective members much engaged in it; consequently it became somewhat difficult to distinguish, at most meetings, the members of one denomination from those of the other. Indeed, about this time, the odium with which the Methodists are branded for their zeal in religion, was mutually borne by each denomination. And I find for years afterwards, that from this circumstance a favourite Biographer of another persuasion (Mr. Benedict) has been uncharitable enough to throw out severe reproaches on both the Presbyterians and Methodists for the wild exercises of a few individuals, who were led off under the heretical principles first "disclosed" in his own church; and attempts to palm the consequences resulting therefrom upon the zeal of these two denominations. This subject will be noticed in our next number.

From the circumstances already stated, we have been compelled to connect, in some degree, the two churches in question, as we have advanced in the sketches of the times: we shall attempt in this, and our next number, to point out the causes which led to the disunion of the two churches, as to general meetings.—The rise and organization of the Seperatist (or New-Light) Societies.—The source from whence the Arian and Socinian doctrines sprang up in Kentucky—which were so speedily and unfortunately imbibed by these people—and the consequences flowing from their immediate promulgation. We will then take our leave of other religious persuasions, most devoutly praying Almighty God to bless his general church, of every name, and of every nation.

In the latter part of the year 1802, and in the year 1803, the hearts, perhaps, of the greater number of the professors of religion of the different denominations, in consequence of the great out-pouring of the spirit, in the Western Country, had become much enlarged towards each other. The spirit of the Lord had so softened their hearts that they began to feel like being all of "one spirit and of one mind." A general communion of all Christians was now very generally spoken of. The Presbyterians and Methodists had hitherto communed together at all their sacramental meetings. It was now very generally thought

that the other sects would follow their example. A number of each persuasion were much in favour of it. Some of the principal preachers of the Baptist order now took the alarm; as also did those of the Seceder order, and opposed it with great violence. In consequence of this spirit of opposition, a very singular publication made its appearance early in 1803, (correctly attributed to Caleb Jarvis Taylor) entitled "News from the Infernal Regions." In this work the Author with great ingenuity represents a Presbyterian devil, a Methodist devil, and a Baptist devil in conclave; or a Conference of infernal spirits appointed to superintend these denominations, to devise a plan for their destruction. He represents them also, as in council, plotting the overthrow of this general communion.—His design was to expose the *Hydra* head of bigotry.

A division in sentiment had at this time taken place among the subjects of the work in the Presbyterian church; and their situation, previously to their separation, appears to be briefly described by one formerly of that persuasion as follows—"It is an old proverb that two cannot walk together, unless they can be agreed." For nearly three years the subjects and promoters of the revival, continued their outward church membership, with those whose constant labour it was to oppose and suppress it. This was a painful situation to both parties. For the subject of the work to be chained down in silence, forbidden to pray, exhort, or to make any noise or uproar, in time of meeting, however clearly he saw the danger of the wicked, or felt his soul overflowing with the love and goodness of God. And no less painful did it feel to the expounder, and those who contented themselves with his learned and ingenious labours, to be interrupted by a sudden shout, and put to silence by the din which commonly followed; and worst of all to hear that system, by which he had all his wealth in this world, and the hope of a favourite interest in a better, set at nought by the general proclamation—"*Whosoever will, let him come and take of the water of life freely.*"

It was now obvious that the subjects of the work, very generally, had embraced the doctrine of grace as held by the Methodists; and the Presbyterian ministers engaged in it, appeared also, at first, to receive it in like manner. A division now took place in 1803, and many followed the new order, under a persuasion that they still maintained the same doctrines: They soon began, however, to form plans for the future regulation of their adherents, as we shall have occasion to mention in our next number. A separation had already taken place in the lower part of Kentucky, and in Tennessee, amongst those who were the first subjects of the work there; for they had discarded the old order of things, and had generally rejected the doctrine of unconditional election and reprobation, usually denominated *Calvinism* (which should more properly be styled *fatalism*)

and remained obstinate, notwithstanding some zealous missionaries were sent among them to reclaim them. I recollect to have seen a pamphlet containing the report of one of these missionaries, in which he declares "*that they were nearly all (of his persuasion) in this part of the country tainted with Armenianism.*" And it is somewhat remarkable that this same minister is now discarded by his own congregations, principally, I understand, on the ground of his being a *Calvinist*. The truth will prevail. The body of Christians in question were finally formed into a church, independent of the old order, under the name of the "Cumberland Presbyterians," in 1810. Of these we hear a good account; see an historical account of them in the last American Edition of Buck's Theological Dictionary.

THEOPHILUS ARMENIUS.

(To be continued.)

REVIVAL OF RELIGION IN OHIO DISTRICT.

Extract of a letter from the Rev. J. B. Finley, to the Editors, dated Mount-Pleasant, June 30, 1819.

DEAR BRETHREN,

PERHAPS the following information will be pleasing to some of your readers.

In the Ohio district, the Lord has manifested his goodness in the awakening and conversion of many precious souls; especially in the north-eastern part of it. In Mahonan circuit about two hundred have been added. This work commenced at a camp-meeting held in July last, in the town of Deerfield. Though at the time there was not such appearance of good as I have seen at other meetings of the same kind, yet it was like bread cast upon the waters. Throughout the whole of the meeting it was solemn, and the congregation serious and attentive; but on the holy sabbath it was uncommonly serious, and the ministers seemed to speak as the oracles of God, and with the demonstration of the Spirit.

Shortly after the meeting broke up, the work began in prayer meetings; and in the course of three months the society increased from sixteen to one hundred. After our annual conference I visited that place, and some of the neighbouring towns, and was astonished to see what the Lord had done. The work spread like fire in stubble. At every meeting success was on Israel's side. At a two days meeting, held in brother J. M.'s barn, the work was so general and powerful that there was not one to oppose; and it has progressed with increasing influence.

I attended a quarterly meeting in the same place on the 29th and 30th of May, and it was said by some that eight hundred, but I suppose five hundred, were in love-feast. Here the saints lifted up their voices in praise, and the new-born souls shouted for joy. I shall never forget the close of this love-feast. Our souls mingled together as water, in the bands of peace and charity. Old brother Bostwick, an old presiding elder, seemed to be like Moses on Pisgah, and spake as on the margin of his inheritance. It was heaven on earth.

On the 4th of June camp-meeting for Erie circuit commenced at Lexington. It seemed as though we came together in the spirit, and the work began immediately. A divine influence appeared to kindle from heart to heart, and by the evening our harps were tuned, and all seemed to vie with each other in giving glory, honour, and dominion to the Saviour. On the Sabbath the arrows of the Lord flew thick, and many were wounded to the heart. This evening was appointed for a general prayer meeting. After our ring was formed, many came forward to be prayed for; and very many stood and wept, while mourners were comforted. Amongst those was a native of France. This poor old soldier of Napoleon had wandered to this forest, without the knowledge of God; and though neither the roaring of cannon, nor all the implements of death, were able to make him tremble, yet when he came to hear the terrors of the Lord, his knees smote together like Belshazzar's, and he fell in the battle of the Lord; and after calling for quarters, the Lord spoke peace to his soul. He arose from the ground in divine extasy; his countenance beamed with love and gratitude, and he cried out, "Glory, glory be to Jesus. I have eat bread in three kingdoms; but this morning in the fourth. I have fought under de Emperor Bonaparte, but now I fight under de Emperor Jesus." O the power of divine love! This conversion was so clear and powerful, that infidelity itself was confounded. I am sure great good was done here. Our field of labour has been so enlarged on this circuit, that the stewards, with the preachers, have thought it was best to divide it. O my dear brethren, here the Lord has opened an effectual door to preach his word.

On the 10th of June we commenced our camp-meeting on the Lake circuit, at North East, fourteen miles below the town of Erie. In these parts a camp-meeting had never been held before, in consequence of which many were excited to come and see. The Lord was with us here: many were awakened, and many converted. Sabbath was the great and last day of the feast—While one addressed the congregation on the subject of the judgment, there was scarcely an inattentive soul on the ground, and the whole congregation seemed to be melted into

tears. This evening was devoted to prayer-meeting. Soon after our ring was formed, and we had began our humble addresses to the throne of grace, the Holy Spirit came upon us; and those on the outside of the ring, as well as those within, felt awful shocks of divine power. The voice of joy and praise was soon mingled with the cry of penitence. Many were slain and made alive by the power of God! This work continued all night; and we had reason to believe, many who came *blind*, went from this meeting *seeing;* and giving glory to God. In this circuit, which was formerly a part of Chetauqua, there has been a good work, and many have been added to the Lord.

From this encampment I passed to Chetauqua, and commenced camp-meeting on the waters of the Alleghany, June 19.—At the commencement I was somewhat discouraged; but, blessed be God who always hears prayer, and never despises the day of small things, on Sabbath morning, about the rising of the sun, our divine Master favoured us with a heavenly visitation. The solemn trumpet had summoned us to the concert of prayer—our knees were bowed before the eternal throne—the heavens became auspicious, and seemed to rain down righteousness: Many heard this day with new ears, and saw with new eyes. The work went on with power through the day and ensuing night. On Monday morning we had our sacrament.—This was one of the greatest times I ever saw at the administration of this ordinance. Sinners of the hardest kind trembled, wept, and looked on, while the humble followers of Jesus drew near, and with hearts dissolved in love and gratitude to God, brake the hallowed bread, and drank the sacred wine.

At these three camp-meetings we had no disorder of sufficient consequence to mention; but all was solemn—all was harmony. I must give the people of this part of the country credit for their good behaviour and attention to the word of life. Throughout these parts the Lord is working, and Zion's borders are greatly enlarged—her beautiful gates are crowded with living converts.

I have had two camp-meetings since the above, at both of which we had some powerful conversions. I believe the preachers, both local and travelling, are in the spirit of the work, and in union of sentiment.

We take pleasure in laying before our readers the following interesting letter from Dr. Adam Clarke to the Wesleyan Mission Committee, containing a particular account of the two Budhist Priests, Dherma Rama and Munhi Rat Hana, who came from Ceylon to England with Sir Alexander Johnston, and have been placed by the Committee under the Doctor's care.

TO THE COMMITTEE.

Milbrook, Jan. 1, 1819.

With the commencement of the new year, I feel a desire to enter particularly into a consideration of our great call as a religious people, as well as to lay before you some farther account of the Cingalese Priests under my care. This call, I think, has been for some years past materially changed. At first I believe the Methodists were especially appointed of God to spread Scriptural Christianity throughout *these* lands. They went forth in his name and strength, preaching Christ crucified, and full redemption from all the power, guilt, and pollution of sin, through the blood of the cross. They did not labour in vain:—The land was evangelized *principally* by their means; Antinomianism, Pharisaism, and profligacy of every kind received a most powerful check, and the cause of Christ has had a most remarkable triumph all over the land. God gave the word, and great was the company of the preachers. The heavenly flame communicated its light and heat far and wide; and a goodly number of eminent men, both in the Established Church and the different bodies of the Dissenters, have arisen to proclaim the truth as it is in Jesus; and to build up believers in their most holy faith. The light has been conveyed to every part of the land, and the standard of the cross erected in every place. At present we have comparatively little more to do, especially in this nation, than to maintain the conquest we have gained, induct the rising generation into the fold of Christ, and continue to sow and water a seed which, through the mercy of God, is, in almost every place, falling into good ground.

For many years we have heard a small still voice from different regions of the earth, saying, "Come over and help us!" I hope we may say we have obeyed the call in proportion to our means, and God has crowned our labours with success.—Lately this call has become louder and more distinct; Asia, Africa, and America, have particularly presented themselves to our notice, and implored our help. Our numerous *people* heard this call as well as their ministers; and with a zeal and alacrity on which I never reflect without feeling gratitude to God, and increasing respect for them, they have come forward to encourage us, strengthen our hands in the Lord, and afford us those secular means by which we might send the messengers of glad tidings to every part of the habitable globe. From these and concomitant circumstances, we now feel that we are *necessarily* become a Missionary People, and must spread ourselves through the whole length and breadth of Immanuel's land. The wide, the unbounded prospect lies before us; and in proportion as we have proceeded on this most especial and direct call, our exer-

tions have been blessed: and what shews the thing to be of God, in the most direct manner, is, that those who have been most hearty in this glorious missionary work, have prospered most in their own souls: and thorough practical piety has become more deep and extensive in all those districts and societies in our large Connexion, that have been most favourable to, and active in the grand missionary work. For my own part I must pity the man whose heart is not engaged in it, and must regard him as one born out of due time; or, as yet strangely living in the nonage of piety. But instances of this kind are so solitary, when compared with the vast mass of willing hearts and ready hands, that they are either lost in the immense crowd, or

Apparent rari nantes in gurgito vasto.

We have put our hand to the plough and must not look back. Our people are with us, they are ever ready to furnish us with the requisite means; we have many gifted and gracious men who are, as frequently as they are wanted, coming forward under the unction of the Divine Spirit, and saying, *Here are we! Send us!* and highly honoured is that man who is called to preach the gospel; but more especially so, to stretch out his line beyond the present bounds of the evangelized world; and as a missionary, preach Jesus and the resurrection, where Jesus has not yet been named. This is the true, the genuine *apostolic call:* this is that which is connected with so much spiritual glory and spiritual renown—to be an ambassador for Christ at the call of millions who are perishing for lack of knowledge, to be sent forward in the work by the prayers of myriads, in whose hearts the Lord of the Harvest dwells, and whose incessant petition, "*Thy kingdom come*," is continually ascending to the heaven of heavens, and finding an easy access to the throne of God. In a word, to be engaged in a labour so conformable to the gracious design and practice of his Lord and Master, in which he can say, with the dying founder of that religious connexion to which he has the privilege to belong, "The best of all is, GOD IS WITH US!"

My brethren, I hope, will not consider me as too sanguine or too warm on this vast subject; I speak not without knowledge. I was one of the first missionaries in the Connexion. I have variously suffered and bled in the cause. I bear about still in my body the marks of the Lord Jesus; I still feel the spirit of a missionary; and if I did not, I should not feel the spirit of a minister of Christ; and were there none other, even at this age of hoary decrepitude, I would volunteer my little services to the East, teach in the schools which your pious and laborious missionaries have established in Ceylon; or enter on the Peninsula

of India, to bear the seed-basket after those extraordinary servants of the Most High, CAREY, MARSHMAN, WARD and their fellows, and add my testimony concerning Him who, by the grace of God, tasted death for every man; and whose infinitely meritorious blood cancels and cleanses from all sin. Though my labours, thank God, are not needed, my testimony should not be withheld. I glory in what is *done*, and what *is doing* in this grand missionary field; I see Jesus going on from conquering to conquer; my heart says, "Good luck have thou with thine honour! Hallelujah! the Lord God Omnipotent reigneth! Amen and Amen!"

It is now high time to say something of the two Cingalese Priests, MUNHI RAT HANA and DHERMA RAMA, you have placed under my care. These young men are cousins-german, the first twenty-seven, the latter twenty-five years of age. It will give you satisfaction to know that they still behave well, are meek, gentle, and submissive. They are very diligent in their studies, and have an insatiable thirst for knowledge, and particularly *religious knowledge*. They continue to improve in their writing, and will soon write a very elegant hand; their profiting in this is surprising, as they had never done any thing in this way before; their own writing gave them no advantage here, as that is a mere species of engraving with a steel point on the talipot leaf, which is the substance used instead of paper.—They improve also both in reading and speaking English; this is of vast importance, as I am satisfied the English language is, under God, the grand key to their salvation. Nothing but a thorough course of theological and philosophical English reading, can ultimately conquer and remove all the false notions and deep-rooted prejudices relative to God and nature, found in that Priesthood. I say deep-rooted, because with false theology and philosophy they have had their minds imbued from their earliest infancy. Munhi Rat Hana and Dherma Rama entered the temple when they were about five years of age, and before they could arrive at their high order in the Priesthood, were obliged to learn several languages, not only the Cingalese in its purity, but also the Pali, Patois-Portuguese, Tamul, and Sanscrit; and to commit to memory *many thousands* of *Slocas*, or verses, containing their Theology, Physic, Metaphysics, Traditions, History, Mantras or Incantations, and their most curiously involved doctrine of the Metempsychosis, or Transmigration of souls. From these they have derived all their principles of morality, theology, medicine, philosophy, and political œconomy. Till now they have had no opportunity of knowing better; these false principles had undisturbed empire in their minds. In a word, all their thoughts, ideas and moral feelings were cast in this mould. They now see they were wrong in *many* things, and

strongly suspect they were wrong in *all*. They wish for instruction; they devour it with the keenest appetite, and long, ardently long, to have their minds stored with nothing but what is *true* and *useful*. Against Christianity, they have not, as far as I am able to judge, one remaining prejudice; but they find it difficult to perceive the suitableness of many things, while they admit of their general truth. In a word, they want to perceive and comprehend the reasons of those things; and they have not, as yet, English sufficient to understand those arguments which I know would at once set their minds at rest on such points.

These men cannot be treated as *common heathens:* they are both *philosophers*, men of profound erudition in their way; with as far as I can judge, a powerful commanding eloquence. They are deeply read in the most speculative, most refined and purest ethics of the Brahman and Budhoo systems. In these respects, their acquirements are immense. I have myself read the *Oupnek' hat*, and some other works of this kind, and well knowing the subtle and specious reasons which both these systems can bring forth in behalf of their ethics and philosophy, I do not a little wonder at the blessed subjection of these men's minds to the general truth of the gospel. I must say, I see them at the feet of Christ, and they are ready to lie at my feet, in order to be taught. Every new truth they receive with gratitude, delight, and often with extasy.

I think they are both pretty nearly masters of the Cingalese Catechism; I mean Mr. T. Wood's Catechism, which has been translated into Cingalese, and to no part of this do I find them making any serious objection: indeed I have made it a maxim in their education, that "Christianity is indubitably true, comes immediately from God, and cannot be successfully controverted." This assumption I found it absolutely necessary to adopt from the beginning: on this I founded another, not less necessary to my difficult work, viz. that "all other systems of religion are false or forged; and on them no man can rely, but at the utter risk of his salvation." I told them, however, that I was at any time willing to enter into the *proofs* and *demonstrations* of these points, as soon as they were capable of comprehending the argument. Thus I became necessarily pledged to prove much, and satisfy many a scruple: but in this I found no other difficulty than their imperfect knowledge of English to comprehend the requisite argumentation. They never carp or cavil, nor start a difficulty that is not *serious* and *conscientious*. They pray often, and are very devout in prayer: and I am sure they have now no object of adoration in heaven or earth but the true God: and his favour they seek through the only Mediator.—Here much is gained. The Budhoo system has, properly speaking, no *prayer;* because in fact it has no *God*. The decent

regulation of the life, and the subjugation of the passions by strong ascetic discipline, is their law of righteousness, and the sum of their religion. Under this kind of discipline these men were brought up from their infancy; and have, I believe, never been guilty of any acts of immorality. In consequence of this, I cannot expect them to mourn on account of sins which they have never committed. Swearing, lying, drunkenness, theft, uncleanness, &c. they have in the utmost abhorrence. They have the highest opinion of our *Decalogue*, and make it most conscientiously their rule of conduct: at the same time, they see that it cannot be properly observed but by the especial assistance of God; and for this they pray. In speaking to them about the divine nature, I have been truly astonished to find how much they have apprehended of even the most abstruse subjects. I often felt much difficulty to give them any such description of the *mysteries* of Christianity, as would lead them to form just notions of those mysteries: and indeed I often trembled, lest, in endeavouring to bring down these subjects to low apprehensions, my trumpet should give an uncertain sound.—I could not bear the thought that these persons should be only *Christian Theists:* and with scarcely a hope that they would as yet, form any proper notion on the subject, I ventured to mention to them the Doctrine of the Trinity! I did not wish them to enter deeply into it as yet; but I wished them to know it was an essential article of the Christian religion. My laudable caution, I thank God, was vain: His eternal Spirit has taken up the lesson, and opened their understanding that they might know the Scriptures: and to my great astonishment, on a recent examination, I found that they had clear and satisfactory views of the Trinity, of the personality of the Trinity, and of the infinite unity in this personality! I saw the truth of that word, *All thy children shall be taught of the Lord:* and I saw also the truth of that saying of one of the primitive fathers, "When God teaches, there is no delay in learning." This has taught me a good lesson, never to be afraid to propose any doctrine which I believe to be of God, on account of its apparent difficulty, or fancied unsuitableness to present powers of apprehension: for if it be of God, He will give the understanding to know that which is true.

Of the sincerity and purity of these men's motives, I have the most satisfactory evidence: they have sacrificed much in order to come and seek the Christian's God in a Christian land. They have lost, forever lost their temple and its revenues; and that high honour and reverence which they had, as high-priests, and highly learned among the highest orders, among their countrymen: and although they doubtless have suffered many buf-

fetings on this account, yet there is not the most distant wish remaining to trace back their steps.

Dherma Rama is a young man of very high integrity, of an ardent and strong mind, wishing to sift every thing to the bottom; and never to take a *stand* any where till he is fully satisfied the ground will bear him. What he gets he keeps.

Munhi Rat'hana has a fine mind; truly spiritual, meek, and affectionate: seeks God, I believe, with his whole heart; and enjoys many consolations from his Spirit. All that are acquainted with them, esteem Dherma, and love Munhi.

Were I hasty to catch at many tokens of gracious influence which I see, and draw those conclusions from them which many others in my place would do, I might make up a good story, and perhaps as *true* as *good*. But I have always felt it my duty to be *cautious;* and not to draw any conclusions from evidences that appear to be at all *equivocal*, or that may be reasonably disputed.

I believe God is at work on their understanding and hearts; and have never for a moment doubted the propriety of their adoption by the Wesleyan Missionary Society; but, on the contrary, believe we should have sinned against God if we had hesitated to receive them. The *expense*, it is true, must fall upon the Missionary fund; for except their sacerdotal robes, their books, and *seven* rupees, (about 14s. English) they have brought with them no earthly treasure. Their expense, however, will be only their *food* and *raiment;* as to their *education*, the cares, anxieties, &c. of myself and family, as no earthly good could induce me to undergo them, so no earthly good shall ever be received for them. My labour is with the Lord, and my recompence with my God.

If they be spared to get back to Ceylon, I believe they will carry the pure light of the gospel to their benighted countrymen; and should they never see the land of their nativity, it will be still clear gain; for they will have their own souls for a prey. Their *expenses*, I am satisfied, will never encumber the other parts of the Missionary work; for all who hear their story will rejoice to have the opportunity, by a little *extra exertion*, to cover every thing of this kind. And they will, I trust, do what will be of greater consequence, send up their heartiest prayers to God for these interesting strangers, and for him to whom their instruction has been confided.

Through the mercy of God we have been enabled to bring them thus far, through our winter's cold; indeed it has been remarkably mild; and when they have heard us expressing our surprise that we have had so little cold, frost, snow, &c. they have said, "God has sent this good weather on our account, that we might not die." Indeed I often feared for their lives;

and my wife was frequently without hope; our cares and anxieties were multiplied on their account; and we were obliged to deal with them as with children born before their due time. I endeavoured to maintain the natural temperature of their bodies, as the cold increased, by a proper and gradual application of calico, flannel, and the warmth of the room. This attention was found to be indispensible. In their articles of *food* we were obliged to be equally attentive, and to provide them with the most easily digestible and nutritive things. I trust we have succeeded. Munhi Rathana appears to have completely weathered the climate. He has acquired even a stout hardiness. Dherma Rama, who grew very thin, and had profuse night sweats, and a bad cough, appears also to have doubled the Cape. He is gaining flesh, has entirely lost his cough, and does not feel the impressions of cold as he formerly did. He requires great care; for his constitution is, and I am persuaded ever was, weak and delicate.

Yesterday, for the first time in their lives, they saw what they had often heard of, but could hardly credit; *water in a solid form.* I wrapped them well up, and took them out to the pond, about sixty or seventy yards from the house, that they might see this (to them) strange phenomenon. It had frozen keenly in the night; and they were struck with astonishment, to see that the water had become *solid*, and to see my nephew skating upon it. They said, "it will be of no use to tell this either to the Cingalese or Candians, for they can never believe it." They seem to view this as a farther evidence of the being of a God. My large copper sun-dial was covered over with hoar frost, that had shot in chrystalizations, representing the most beautiful foilage. At this they were beyond measure astonished; and after admiring it for some time, Dherma Rama took out his pencil, and with the blunt end, wrote on the icy incrustation, the following words (in Cingalese): *These leaves have been made by the supreme God.* All such effusions, which, to say the least of them, are the offspring of spontaneous impressions, I take care to improve, and thus the impressions become a solid maxim.—Perhaps these things may appear to the Committee too trifling to be noted: but you will not think so when you reflect, that they spring from minds that have been deeply and philosophically schooled in the opinion, that there is *no Supreme* God: no *Creator*, no *Governor* of the universe: and you will at once perceive that it required much teaching, both from God and man, to bring them to believe the reason of these doctrines. It is comparatively easy to deal with our common sinners: you begin with *them* on their *own concessions:* on their *own convictions. They* acknowledge God and his word; and on this account three fourths of your work is done. But widely different must

the mode of procedure be with an atheistical and philosophical heathen, deeply learned in all the subtleties of a refined, imposing, and apparently sublime system of Metaphysical Ethics; this consideration should cause us to feel much for our brethren among the heathen; and especially among the philosophical heathen, such as the Budhoo and Brahminical priests; and we should be very choice in the persons whom we appoint to go into such regions. Deep piety, and soundness in the faith, though essentially necessary, are not the only requisites: they should be men of learning, clear heads, and sound judgments. What could the Baptist missionaries have done in India with all their *zeal* and *piety*, had they not been men of first rate talents and abilities? It is gross enthusiasm that expects God to work without *means:* He requires them; and he will ever use the choicest in preference to the meanest: *means are his creatures*, and he *will* use them. What had we been as a people, had we not under God, had as our founder a man who for various learning, soundness of judgment, unquenchable zeal, extensive benevolence, deep piety, and vastness of mind, had few equals, perhaps no superior in the universe?

Our *schools* in Ceylon, will be, if properly encouraged, a very powerful means of correcting, and indeed destroying these evil and destructive systems; and planting in their stead not only the pure and holy principles of the religion of Christ, but eventually, of a sound philosophy. By this means the natives will learn English; and from this language every thing pure in divinity, and sound in philosophy, is to be learned. And before these, idolatry, superstition, and illusions of every kind will vanish. It is impossible to over-rate the importance of these schools, in whatever light they may be viewed:—they should be strongly recommended to the attention and patronage of all our congregations; and encouraged and extended by every possible means. Let the public know that we have such: and when their importance is once known, we shall find many to assist: and those, who were backward to help us in our missions, not being entirely of our creed, such as the humane and benevolent Quakers, will find pleasure in lending their hand to the support of a *system of education* among heathen people, at once so holy and so necessary. The priests rejoice to hear of these establishments; and are very inquisitive to know the *number* of Cingalese children under the instruction of the missionaries.—When I told them some time ago, that we had nearly four thousand in the schools, though they appeared to be glad that there were so *many*, yet they could not help regretting that these were very few in comparison of the many thousands who were destitute of the means of education. You may rest assured that this is the most direct way to christianize this important and

valuable island, which not only from its situation, but on many other accounts, will ever be a grand key to continental India.—Of these schools the grand patron and benevolent supporter, *Sir Alexander Johnston*, is now in England; ask *him* concerning their necessity and importance:—No man can feel for Ceylon more than he does; and no man has laboured more to promote the highest interests of that people. His zeal in this respect, is unbounded; let us light our tapers at his lamp.

Before I conclude, I will mention another circumstance relative to our Priests, which though apparently *simple* in itself, has led to some important results. It is well known that in the Budhoo, and indeed Brahminical system of philosophy, the earth is a *vastly extended plain*, ever at rest, and immoveable: founded on an equal extent of *waters*, and these upon *air*, which is itself either infinite, or founded on nothing! Over this prejudice, which has more serious consequences than you can well imagine, our poor priests could neither *leap* nor *climb*. A simple circumstance the other day, has quite dissolved the fabric, and nearly annihilated this Cingalese world. My son educates some young gentlemen:—previously to the vacation, I gave them some lectures, and among the rest, one on *Magnetism*. While describing the nature, properties, and action of the magnetic fluid, and illustrating the doctrines laid down by experiments, the priests were greatly delighted: a new world seemed literally to be opened to their view. They understand some little of our doctrine of *gravitation*, by which we endeavour to explain so many *phoenomena*. The flying of the steel filings to the magnet, and there adhering in an erect posture, surprised and confounded them. The *course* of the magnetic fluid, together with the *attractive* and *repulsive* influence of the poles of the same magnet, did not less surprise them; but when I set the *spinner* in very quick motion, and presented to it the end of a magnetized steel bar, by which it was instantly attracted, because suspended, and turned round its own axis with great velocity, they were fixed with wonder. To see such a substance revolving with such velocity, literally *unsupported* and *hanging upon nothing*, Dherma Rama exclaimed, "I now believe what I never could before believe or comprehend: I see, I see that the earth is round; that it continues to turn round, and that it stands upon nothing!" I had at that time said nothing on the subject; but his good sense from the principles before him, led him to form the analogy, and make the deduction. This was to them both, another proof of the being and government of an all-wise and all-powerful God.

I have proceeded to a great length with this letter; and can only be justified by the importance of the subject. Praying for the prosperity of Zion, and the salvation *of the whole* lost *world*.

I am, your's truly,

ADAM CLARKE.

Poetry.

A HYMN

In praise of the Author of Nature.

MY God! how glorious is thy name!
The earth, the heav'ns, declare thy fame,—
Thy footstool, and thy throne.
"Ye heav'ns exist!" thy mandate said;—
Thro' ample space the heav'ns were spread;—
Thou spak'st, and it was done.

The thunder's voice, the lightning's wing,
The splendid sun,—my GOD, my KING,
The fair unfolding flow'r;—
Suns, lightnings, flowers, are full of thee;
In earth, in heaven, in all, I see
Thy majesty and power.

Upon the whirlwind's wing, who rides?
The burning bolt of heaven, who guides?
What God can equal ours?
Whose phials, when the forest gleams,
Diffusing wide th' electric streams,
The lightning torrent pours?

Thine, thine, JEHOVAH, thine alone!—
Ten thousand worlds around thy throne,
Depend upon thy word.
Thou frownest;—see, they all disperse!
Thou smilest;—see, the universe,
With all its worlds restor'd!

Erected by Almighty hands,
A temple for thy glory, stands
This universe sublime;
All being pours thy praises forth;—
The creeping reptiles on the earth,
The burning seraphim.

Heav'n's millions hymn thy praise on high,
Inhabitants of yon fair sky,
Who all thy glories see;
Not less obsequious to thy nod,
The embryon worm obeys its God;—
All being bows to thee!

Ah, what is man, frail child of dust!
That thou in whom I dare to trust,—
That thou, IMMORTAL KING!
Should'st call him forth thy love to share?
Thy mercies how can I declare,
Or how thy goodness sing?

Exalted by thy sovereign hand,
Myself a sov'reign, lo, I stand,
And see, beneath my feet,
My subjects of the air, and sea,
Of fields, and forests, bow to me,
And to my sway submit.

O how magnificent thy name!
JEHOVAH, infinite thy fame!
Creation's ample round
Shall echo thy supernal praise,
And universal nature's lays
Eternally resound.

A SUBLIME THOUGHT.

Could we with ink the ocean fill,
Were the whole world of parchment made;
Were every single stick a quill,
And every man a scribe by trade;
To write the love of God alone,
Would drain the ocean dry—
Nor would the scroll contain the whole,
Tho' stretch'd from sky to sky!

Brooklyn, July 19. A.

LINES ON THE BREAK OF DAY.

Dawn of day! thy twilight dress
A mantle seems of holiness,
Dropt by him who fashion'd earth,
Ere the morning stars had birth;
Ere the womb of shapeless night,
Heav'd creation into light.

Dawn of day! how pure to me,
Is all thy fresh-born fragrancy;
Of odours, that from night fall rise,
A yet untainted sacrifice:
From God's footstool to his throne,
Oh, that I could waft mine own!

Dawn of day! how rapt thy hush
Of stillness, ere from brake or bush
Beast do rustle, bird take wing,
Or noise of any earthly thing,
Break in upon that holy calm,
Which seems to breathe a heavenly charm.

Sweet, oh sweetest dawn of day!
Like all that's sweet, how brief thy stay:
For now the sun, in beamy spread,
Tips eastern clouds with garish red;
And gathering sounds the ear steal on,
Dawn of day! thy charm is gone.

LOOK AT YOUR WATCH.

See how the moments pass,
How swift they haste away;
In this instructive glass,
Behold thy life decay:

Oh! waste not then thy prime
In sin's pernicious road;
Redeem thy precious time—
Acquaint thyself with God.

So when thy pulse shall cease
Its throbbing transient play,
Thy soul to realms of peace,
Shall wing its joyful way.

THE

METHODIST MAGAZINE.

FOR SEPTEMBER, 1819.

Divinity.

ON THE STUDY OF DIVINITY.

(Continued from page 284.)

CHAPTER VI.

ON THE DIVINE AUTHORITY OF THE SACRED SCRIPTURES.

We have shewn, in the last chapter, that the Scriptures are the *genuine* and *unadulterated* works of those whose names they bear; and that of consequence the *facts* recorded in them are *true*. For their *genuineness* proves the *truth* of the principal facts contained in them, as both the *truth of the facts* and the *genuineness* of the writings serve to prove their *divine authority*. And on the other side, their *divine authority* once proved and established, the truth of the facts and the genuineness of the writings, indisputably follow. This should be carefully remembered: as from a proof of one point, the others may mutually be inferred.

Many arguments might be urged to evince the truth of the facts recorded in the Sacred Scriptures; but as the certainty of their divine authority is of the greatest importance, and necessarily infers the truth of the facts, we shall only concern ourselves at present to shew, that the writers of these books were commissioned by God, to deliver his will, and inspired by Him, to do it, without error and mistake.—We have before observed, that the sacred writings cannot be charged with *enthusiasm*; the agreement and uniform design of the Scriptures, their sound sense, and divine instruction, render such a supposition ridiculous: we have observed, that neither *good* nor *bad* men could have forged these writings; which therefore must be the work of honest historians.—This being admitted, we may easily infer their divine authority.

For the facts recorded in the sacred Scriptures are of such a nature, that the interposition of Providence, and the immediate hand of God is shewn in almost every circumstance. The *facts* must either be false, and the writings spurious; or the writers were immediately commissioned by God: but the *facts* are true, and the writings genuine: Therefore they are of divine authority.

Let us observe farther, that the men, by whom these writings were penned, or under whose direction and authority they were written; laid claim to the divine assistance, asserted a divine commission, and proved themselves really possessed of it, not only by working the most stupendous MIRACLES; but by delivering PROHECIES; and preaching DOCTRINES too sublime for human invention; by converting nations, and by giving up their own LIVES (which their worst enemies could not charge with guilt) in attestation of the *truth* they taught.

Miracles may be so circumstanced as to be sufficient proofs, in themselves, of a divine commission. For I would ask any reasonable man, whether he could doubt of that person's divine commission, who should come to him, preaching, as he declared, in the name of God; and in proof thereof should raise the dead, give sight to the blind, health to the sick, &c. &c. and this not once only, but repeatedly; in the most public manner, before all persons, in all places, and at all times.*—No man could doubt, that such a *messenger* was really from God, who enabled him to perform such mighty works; and whose goodness, truth, power, and every attribute, must be called in question, if we could suppose him to allow an *impostor* thus to deceive mankind. The very notion is absurd.—But then, if the *life* of such a messenger of God were wholly irreproachable, if we saw him, illustrious for his virtues, single in his views, and undaunted at the greatest difficulties: if we saw him, treated with the most cruel severity, solely on account of the doctrines he taught; nay, and at length yielding up his life, with patience and cheerfulness, amidst the most horrid tortures, in attestation of his doctrines, a recantation of which, would be sufficient to save him:—If moreover these *doctrines* were found to be not only reasonable but excellent; calculated, in every respect, for the present and future happiness of mankind: In such a case, which of us could refuse our assent; how could we hesitate a moment to embrace the doctrines offered to us, by a man, thus evidently commissioned by God?—Apply this to the writers of the *New-Testament*, and in some measure, to those of the *Old;* and you will have abundant evidence of their divine *authority*.

* See Chapman's *Eusebius*, Vol. I. c. 2. and Dr. *Squire's* Indifference in Religion, &c. p. 162, 8vo. Edit. a book we desire particularly to recommend to our Readers.

Let me just observe, that a proof of the divine authority of the *New-Testament* necessarily involves that of the *Old;* since, if *Christ* and his *Apotles*, &c. were what they assume, and we believe, *Moses* and the *Prophets*, to whom they continually refer as divinely commissioned, were also the delegated messengers of the Most High.

But observe we, that the *prophecies* of the *Old Testament*, no less than those of the *New*, prove the divine authority of these books. It is a certain truth, that God only can discern and foretel future events. It is indisputable, that future events, and those many in number, extraordinary in their circumstances, and very improbable in their nature, were foretold many ages before their accomplishment, in the *Old Testament*, and many years before in the *New*. Nay, let us observe, that the arguments from *prophecy* are rather of an increasing nature: and we live to see them, daily, more and more verified. An excellent writer hath so well handled this point, that the truth of Christianity, upon the view of his *Dissertations*,* appears to be very little short of demonstration. Indeed the single prophecy of our Saviour, respecting the destruction of *Jerusalem*, is sufficient to prove the divinity of the sacred writings. How much more then, when we find, that from the beginning of *Genesis* to the end of *Malachi*, there is one uniform series of prophecies continued from generation to generation, which, like so many rays, center in *Jesus Christ;* and which the wit of the world can never accommodate to any other person!—What can be a stronger proof of the divine interposition?

Objections have been raised,—and to what will not men object?—both against the *miracles* and *prophecies*. It is sufficient for any reasonable man to be assured, that *miracles* were wrought, (which indeed the enemies of Judaism and Christianity never did nor could deny) both by *Moses* and the *Prophets*, by *Christ* and his *Disciples:* such miracles, as no human power could perform, and no supreme and good *Deity* could suffer an inferior and wicked agent to perform: it is sufficient, that we have numberless *plain prophecies*, amongst some more obscure; *prophecies*, which could have been the effect of no human foresight, and which nothing less than Omniscience could have delivered.

I will not insist upon the doctrines of *Moses* or of *Christ;* nor upon the characters of either of them, or of the Prophets and Apostles, though from each of these irrefragable arguments may be drawn, in proof of the divine authority of the sacred Scriptures. An able writer† hath proved the truth of the *New-Testament* from the *Discourses* of our Saviour. My bounds, however,

* See Dr. *Newton's* Dissertations on the Prophecies. † Dr. *Jortin* in his Discourse on the Truth of the Christian Religion.

will not allow me to dwell upon these, nor upon that wonderful agreement observable in all the parts of the sacred writings; that unity, as well as that elevation, of design, which must strike every attentive reader.—I will only just briefly observe, that had the first preachers of Christianity been impostors, unassisted and uncommissioned by God; their attempt, as of all others most chimerical, could not possibly have met with the least success. Let the characters of the Apostles be considered, and the circumstances as well of the *Jewish* nation, as of the heathen world, and this argument will appear with its proper force.—Their utter ignorance of all languages but their own, was of itself a sufficient impediment; as by the way, the miraculous gift of tongues is a sufficient proof of the divine authority of the Scriptures. And as a satisfactory evidence how vain such a proposal must have been, let any man, or any twelve men, plan a scheme the most rational and refined possible, and endeavour to propagate it as divine, in contradiction to the established religion of their own, and of all the neighbouring kingdoms; and the event will soon demonstrate the truth of that religion, which in the hands of a few unlearned men, triumphed over every opposition; and flourishes, as we see, even at this day.

The same considerations, in a great degree, may be applied to the *Jewish Lawgiver*, whose attempt to deliver *Israel* from bondage, to bind them under new laws, and to settle them in a distant kingdom, was no less chimerical, and impossible without the divine interposition. We conclude therefore, that the sacred Books were written, under the divine authority, and by men, commissioned and inspired to reveal the holy will of God.—But then it may be asked, "*How* and in what manner were they *inspired?*"—This is an important question, to which we will endeavour to do what justice we are able in our next Chapter.

(To be continued.)

Biography.

ACCOUNT OF JOHN WESLEY BOND.

(Concluded from page 289.)

THE next year providence having opened his way, he offered himself again to the Conference, and was appointed to travel with Bishop Asbury. For this duty he was peculiarly fitted. A hardy constitution, and compact stature enabled him to endure great fatigue, while his cheerful disposition, and amiable temper rendered him easy under almost any circumstances.

The Bishop would have none to accompany him but a volunteer, and frankly told him the inconveniences which were necessarily associated with the appointment; but none of these things moved him: to minister to the comfort of this highly honoured servant of God was the delight of his heart, and he accepted the charge which the choice of his brethren assigned him without a moment's hesitation. How much to the satisfaction of our aged father he fulfilled the duties of his appointment the Bishop's own declarations are the most conclusive evidence. Suffice it to say, that after attending him nearly two years—after watching him night and day in his severe afflictions, with a more than filial affection, and with an assiduity of attention which seemed always desirous of anticipating and preventing his wants, he was at last favoured to close the eyes and witness the happy end of this apostolic man; and subsequently was deputed by the Conference to bring his remains to Baltimore, where they were ultimately interred.

After the death of Bishop Asbury, Brother Bond made a visit, and tarried a short time with his friends in Harford. And now they fondly hoped his itinerant commission was accomplished, and they should have him to themselves. But it seems that in this work he had enlisted for life; his engaging in it was the result of a deliberate conviction of duty, and he was accustomed to say "he was not his own man to quit work when he pleased." His brother having asked him if he never had thoughts of marrying, he answered that he had never made any resolutions for or against it; but he should not feel at liberty to change his situation in this respect unless he was convinced that it would promote his own spiritual interests, and enable him to be more useful to the church of God; for the incumbrance which a family would occasion to the connexion, ought to be compensated by more extensive usefulness. He was appointed this year to labour on Severn circuit, but was subsequently sent to Frederick, and again, perhaps in the course of the same year, to a neighbouring circuit. The two last years of his life were devoted to Harford circuit, and his labours perhaps were never more blessed and owned than during this period. When he first went to this circuit, the scarcity of preaching places afforded the preachers many days of rest in the course of their four weeks tour; but his ardent soul could not endure this idle time, while souls were every where perishing for lack of knowledge. His general acquaintance with the people, and the universal attachment to him, enabled him to open new grounds, hitherto uncultivated, and he rushed through every open door to proclaim the glad tidings of salvation. His aged and honoured associate, Brother Toy, seconded his efforts, and strove hard to follow him, but he at last declared "that brother Bond had robbed him of his good

name. He had never before been out-worked by any preacher with whom he had travelled; but it was utterly impossible to keep up with brother John."

His abilities as a preacher were evidently very much improved during his continuance with Bishop Asbury; and the people who had always been pleased with his zeal, and edified by his good sense, were now not unfrequently astonished by his eloquence. During the last year of his life he was associated with brother Hinkle, and their joint labours were abundantly rewarded by a very large addition to the Society. Yet in the midst of this useful career, it pleased the Lord of the Harvest to remove this faithful labourer from his Vineyard. Mysterious providence!! "How unsearchable are thy judgments, and thy ways past finding out."

Some few weeks before his death he came to Baltimore to consult his brother concerning his health, and seemed to be labouring under some symptoms which denoted a slight affection of the liver. After having taken some medicine, he found himself better, but was advised to stay in Baltimore until his cure should be completed. He urged the necessity of making some preparatory arrangements on his circuit, for which purpose he returned to Harford, under a promise to come again to town as soon as these arrangements were effected. He accordingly did return; but declared that he only did so to fulfil his promise. The symptoms of his disease he said had entirely left him, and he did not feel himself authorised to forsake his charge unless there was a more apparent necessity for it, especially as some unfortunate circumstances had occurred on his circuit, which rendered his presence indispensably necessary. Under these impressions he entered again into his labours, and for several weeks had no return of his indisposition.

Scarcely, however, had the fears of his friends subsided, when he was assailed by the desolating epidemic fever, which has of late years made such dreadful devastation in different parts of our continent. The disease appears to have approached him insidiously, and not to have imparted to him or his friends, any apprehension of its real nature. In Abington brother Hinkle complied with his request and bled him, and the same evening a steam-bath was applied to him. His fever was high through the night, but moderating in the morning, he left the kind hospitality of brother Allen's family to fulfil a distant appointment. With great difficulty he preached, but was not able to meet the class. In the evening he procured some person to bleed him again, and the third day after leaving brother Allen's he returned there again. Here he was visited by a physician; but as he had determined on going to Baltimore the next day, it was not thought advisable to adopt any decisive measures of treat-

ment. During all this time the fever was ardent, and the brain was evidently assailed with great violence. Late in the evening, brother Allen arrived with him in town in a carriage which had been furnished with the best possible accommodations. The disease, aggravated by the fatigue and exposure to which he had constantly subjected himself, had by this time made fearful ravages on his constitution, and it was ascertained that the brain and many of the other vital parts had been thrown into great disarray. His brother, alarmed at the too apparent danger, called to his assistance several of the most eminent physicians of the city, who kindly afforded him their aid. But alas! all human effort was now unavailing: the die was cast. His firm and vigorous constitution, which at first made the most formidable resistance, at length began to yield, and after a struggle of ten days from his arrival in town, he died on the 22d of January, 1819.

The first few days after he came to town were past in a state of mind still more afflicting than even the disease of his body. In the first private interview with his brother, he declared himself to be destitute of all religious confidence and comfort. He said he had deceived himself by vainly endeavouring to substitute ministerial labours for personal holiness, and now God had justly forsaken him. His despair was broad and blank, admitting of no ray of hope, or consolation. In this situation brother Joshua Wells was sent for by his request; and to him he opened his whole mind. He industriously endeavoured to justify his despair by urging every fault or infirmity to which he could advert in his life and ministry. How amiable did he appear after this confession, to us who heard it. How highly did we now learn to appreciate the holiness of a life, against which his memory, taxed to its utmost effort, could not bring a single rational accusation. Brother Wells kindly endeavoured to comfort him, assuring him that all his allegations against himself amounted only to infirmities, for which he was not accountable. But he refused to be comforted, declaring that for his unfaithfulness God had cast him off forever.—We trembled lest in this state of mind he should be deprived of his senses, and be carried off without leaving us the only consolation, which now (all hope of his recovery being abandoned) was left to us, that of an assurance, that he died in peace. His brother, anxious beyond measure on this subject, arose twice in the night to ascertain the situation of his mind. On his first visit he found him still in an agony of despair, and refusing to listen to any extenuation of those accusations which he urged against himself. At length, finding it useless to contend with him, it was proposed to admit the whole account—that he had backsliden in heart from God, and thus incurred the di-

vine displeasure—that he was a hypocrite in life, and a reprobate in heart. What then remains to be done, but to return to that fountain in which you were formerly cleansed, and be again washed from your sins; to look again on that bleeding Sacrifice, through which alone in your former lost and sinful condition you found pardon and acceptance? He agreed to do this, and his brother retired; but being unable to rest, though his fatigue through the day made it highly necessary, he returned again to his afflicted brother—all was quiet in the room, and it was hoped that sleep had afforded him a short respite from his pain. Hearing him turn, the dreaded accents of despair were again painfully apprehended; but, blessed be God, the darkness had been dissipated, for the Sun of Righteousness had arisen with healing in his wings. As soon as he heard his brother in the room, "Tommy," said he, "blessed be God, Jesus is with me; O yes, he is, and he never, never, will leave me again. Now, whether I live, or whether I die, it mattereth not, for I am the Lord's and he is mine." And from this hour it appeared the tempter was not permitted to vex again his happy spirit. The enemy had received his final discomfiture —the battle was won, and God had now sealed this precious saint to the day of eternal redemption. Henceforth, whether in the delirium of fever, or in a lucid interval, he still preserved the same happy frame of mind. When he was asked if he had any presentiment of death, he answered, no, he had no presentiment, nor any anxiety to know any thing about it; all he knew was that he had an abiding peace,—a sweet assurance that whether he lived or died he was the Lord's. After this he was totally deprived of his reason for twenty-four hours, and part of the time denied the power of speech. His anxious friends feared they should be deprived of him in this state of mind; but it pleased a good and merciful God to direct it otherwise, and he was restored, some days before his death, to entire sanity of mind. A few hours before his death he was heard to whisper, "A little while, and I shall be happy to all Eternity."

Of the character of our late brother Bond, it would be superfluous to say any thing after the preceding narrative. His mental endowments would not rank in the estimation of the world, with those of the first order; but they were of that order which are calculated to do the most good in the world. He was a man of judgment, rather than genius; not destitute of imagination, but his fancy was ever disciplined by the soundness of his understanding. He certainly never could have made a poet, nor a landscape painter; but if opportunity had favoured, he might have made an excellent Mathematician. His knowledge in divinity was deep and extensive. Fond of reading;

patient in the investigation of opinions, indefatigable in the pursuit of knowledge, and endowed by nature with a retentive memory, his acquirements could not fail to be considerable; and had he lived, there is no doubt but he would have been qualified for stations of primary importance in the church of God. Infinite wisdom has seen fit to order it other-wise. "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

Scripture Illustrated.

To the Editors of the Methodist Magazine,

If you think the following worthy of a place in the Methodist Magazine, you will please to insert it.

July 17, 1819. AMANUENSIS.

MATTHEW XVIII. 15, 16, 17, ILLUSTRATED.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

It will not be doubted, I suppose, that when Christ spake these words, the nation of the Jews were under a Roman power, and that the distribution of justice among them was ordered by the Romans. This appears to be very evident from the condemnation and crucifixion of our Saviour. The Jews being tributary to the Romans, were not allowed to administer justice even to one of their own nation. In all their private suits betwixt man and man, and in smaller cases of correction, that kind of rule and form of laws was to be observed which God had given them by Moses; Deut. xix. 16 to 21; excepting from their laws and tribunals all strangers that were among them, or had any thing to do with them, (whom the Jews called *Ethnicks*, and abhorred them as profane persons) and likewise publicans, such of the Jews as did any service to the Romans in collecting and answering the tributes, taxes and tolls, due to the Roman empire, whom the Jews pursued with greater dislike and despite than they did strangers; because they con-

ceived that all such persons, had taken sides in service against their own nation, and were keeping company with the heathen. The consequence was, that, whenever a Jew became a tax-gatherer of his brethren for the Roman government, without reproving him for his sin, as commanded by Moses, see Lev. xix. 17, and thereby reform him, (as St. James hath taught us, chap. v. 20,) from the error of his way; they immediately cast him out from the congregation and synagogue, and considered him worse than an heathen. Hence, all heathens and publicans, for the detestation and hatred the Jews had against them, were not allowed the privilege of a hearing, in any case whatever, before the judges of the synagogue, according to their laws and judgments; but if any man had aught against them, they were instantly brought before the Roman president, and not before a Jewish court, or any magistrate of the Jewish profession. The like liberty was left to any Jew, that would appeal from the Jewish court to the Roman governor, or impeach and molest his brother in any of the Roman consistories: for though the Jews in many things were left to their country laws in matters that concerned their own religion, yet, were the Roman courts among them so privileged, that he who would, might have recourse thither, and there recover his right, or redress the wrong offered him.

Now in this state of affairs, our blessed Saviour and Lawgiver directeth such of the Jews who would be his followers, what way they should take, so as neither to break the law of God, which Moses had given them; nor oppose the Roman empire, which then did govern them:—viz. That in all their private quarrels and actions they should observe three degrees of proceeding: First, the rule of charity; Secondly, the order of Moses' law or polity; and Thirdly, the help of the Roman sovereignty. If thy brother trespass against thee, tell him privately of the wrong offered thee: If he regard not thy voice, take one or two with thee, who may be men indifferent betwixt you. This the rule of charity requireth, in a secret and friendly manner; Yea, by the mediation of good-willers and neighbours to compose and settle all private quarrels as much as lieth in us. If you fail in this to be reconciled, as brethren, in this state of captivity to the Romans, and your efforts in the two first cases are frustrated; *Die Ecclesiæ*, "Tell it to the church." That is, unto the assembly and governors that are in thy city; for every city by God's law was to have her judges and magistrates there, to judge the people with righteous judgment, see Deut. xvi. 18: And their manner was to sit in the gates of their cities, whither, the whole multitude did assemble unto them, not only to hear and see what they did, but in weighty matters to join with them, and to give their consents. Our Saviour must mean then, that if charitable and brotherly ad-

monition be neglected, they should seek their remedy from the judges and elders of their cities, as by God's law the Jews were directed and permitted to do. And if he hear not the church, let him be to thee as an heathen and publican; that is, if neither charity nor equity can prevail with thy oppressor, it shall be lawful for thee to seek farther remedy, viz. by dealing with him as a stranger or a publican, or convening him before the Roman magistrate, and pursuing him in those courts where a process lay against pagans and publicans. Or, if any person like not to understand those words of a farther pursuit before the magistrate, he may then refer them to a private forsaking of all company with the wrong doer, until he reform himself, and make restitution for the wrong he has done; as if the advice of Christ had been in these words; Shun such wilful oppressors as much as thou dost pagans and publicans. I therefore conclude that those words of Christ have not any relation to the laws or judgment which was to be in the church of Christ in after ages; for the word Εκκλησια, (Church,) is not here to be taken for the church of Christ, as we now commonly use the term, but for the assembly of any place or city, where the rulers and governors thereof are gathered together, to consult or determine of causes either civil or ecclesiastical. The Christian church was not established when Christ spake those words, therefore he could not mean, Tell it to the church of Christ, in a gospel sense, but in the sense above. In all cases of difference and injuries however, it would be well for Christians to observe the rules which Christ gave to the Jews while subject to the Roman government; and never appeal to the civil establishments of any government for justice, until they have used every other means which they have in their power (consistent with brotherly love) to obtain their just claims.—For it must be exceeding wrong, for brother to go to law with brother, and that before the unbelievers, or any civil court of magistrates.

The Attributes of God Displayed.

ON THE ELEMENTS.—PALEY.

Concluded from page 294.)

II. In Water, what ought not a little to be admired, are those negative qualities which constitute its *purity*. Had it been vinous, or oleaginous, or acid; had the sea been filled, or the rivers flowed with wine or milk; fish, constituted as they are,

would have withered; the lives of animals, which feed upon plants, must have perished. Its very *insipidity*, which is one of those negative qualities, renders it the best of all menstrua.—Having no taste of its own, it becomes the sincere vehicle of every other. Had there been a taste in water, be it what it might, it would have infected every thing we eat or drink, with an importunate repetition of the same flavour.

Another thing in this element, not less to be admired, is the constant *round* which it travels; and by which, without suffering either adulteration or waste, it is continually offering itself to the wants of the habitable globe. From the sea are exhaled those vapours which form the clouds. These clouds descend in showers, which, penetrating into the crevices of the hills, supply springs. Which springs flow in little streams into the valleys; and there uniting, become rivers; which rivers, in return, feed the ocean. So there is an incessant circulation of the same fluid; and not one drop, probably, more or less now, than there was at the creation. A particle of water takes its departure from the surface of the sea, in order to fulfill certain important offices to the earth; and, having executed the service which was assigned to it, returns to the bosom which it left.

Some have thought that we have too much water upon the globe; the sea occupying above three quarters of its whole surface. But the expanse of ocean, immense as it is, may be no more than sufficient to fertilize the earth. Or, independently of this reason, I know not why the sea may not have as good a right to its place as the land. It may proportionably support as many inhabitants, and minister to as large an aggregate of enjoyment. The land only affords a habitable surface; the sea is habitable to a great depth.

III. Of Fire, we have said that it *dissolves*. The only idea probably, which that term raised in the reader's mind, was, that of fire melting metals, resins, and some other substances, fluxing ores, running glass, and assisting us in many of our operations, chemical or culinary. Now these are only uses of an occasional kind, and give us a very imperfect notion of what fire does for us. The grand importance of this dissolving power, the great office indeed of fire in the economy of nature, is keeping things in a state of solution, that is to say, in a state of fluidity. Were it not for the presence of heat, or of a certain degree of it, all fluids would be frozen. The ocean itself would be a quarry of ice: universal nature stiff and dead.

We see therefore, that the elements bear, not only a strict relation to the constitution of organized bodies, but a relation to each other. Water could not perform its office to the earth without air, nor exist, as water, without fire.

IV. Of Light, (whether we regard it as of the same substance with fire, or as a different substance,) it is altogether superfluous to expatiate upon the use. No man disputes it. The observations, therefore, which I shall offer, respect that little which we seem to know of its constitution.

Light travels from the sun at the rate of twelve millions of miles in a minute.* Urged by such a velocity, with what *force* must its particles drive against, I will not say the eye, the tenderest of animal substances, but every substance, animate or inanimate, which stands in its way! It might seem to be a force sufficient to shatter to atoms the hardest bodies.

How then is this effect, the consequence of such prodigious velocity, guarded against? By a proportionable *minuteness* of the particles of which light is composed. It is impossible for the human mind to imagine to itself any thing so small as a particle of light. But this extreme exility, though difficult to conceive, it is easy to prove. A drop of tallow, expended in the wick of a farthing candle, shall send forth rays sufficient to fill a hemisphere of a mile diameter; and to fill it so full of these rays, that an aperture not larger than the pupil of an eye, wherever it be placed within the hemisphere, shall be sure to receive some of them. What floods of light are continually poured from the sun we cannot estimate; but the immensity of the sphere which is filled with its particles, even if it reached no farther than the orbit of the earth, we can in some sort compute: and we have reason to believe, that, throughout this whole region, the particles of light lie, in latitude at least, near to one another. The spissitude of the sun's rays at the earth is such, that the number which falls upon a burning glass of an inch diameter, is sufficient, when concentrated, to set wood on fire.

The tenuity and the velocity of particles of light, as ascertained by separate observations, may be said to be proportioned to each other; both surpassing our utmost stretch of comprehension; but proportioned. And it is this proportion alone, which converts a tremendous element into a welcome visitor.

It has been observed to me by a learned friend, as having often struck his mind, that, if light had been made by a common artist, it would be of a uniform *colour;* whereas, by its present composition, we have that variety of colours, which is of such infinite use to us for the distinguishing of objects; which adds so much to the beauty of the earth, and augments the stock of our innocent pleasures.

* Dr. Adam Clarke observes that "the immense diffusion and extreme velocity of light, are alone sufficient to demonstrate the being and wisdom of God. *It* has been proved by many experiments, to travel at the astonishing rate of 194,188 miles in *one second* of time! and comes from the sun to the earth in *eight minutes eleven* 43-50 *seconds*, a distance of 95,513,794 English miles."

H. B.

With which may be joined another reflection; viz. that, considering light as compounded of rays of seven different colours, (of which there can be no doubt, because it can be resolved into these rays by simply passing it through a prism,) the constituent parts must be well mixed and blended together, to produce a fluid, so clear and colourless, as a beam of light is, when received from the sun.

The Grace of God Manifested.

For the Methodist Magazine.

A SHORT ACCOUNT OF WILLIAM COLE.

(Concluded from page 293.)

On my retiring from the room to take a little rest, one of his sisters went to him, and with tears entreated him not to let his soul be lost forever. She told him God was willing to have mercy upon him if he would ask for mercy. He told her it was useless. "Do you think," said he, "that I would be so mean as to ask for mercy, after acting as I have done? O no; God would not have mercy on me if I did." Soon after, however, he desired that the Rev. Samuel Fowler might be sent for, that he might have some conversation with him. When Mr. Fowler arrived my brother wished for me to be raised out of bed to attend with him, and hear what he had to say, and on no account to let any other person be present in the room while the conversation lasted. When I came into the room I found them in earnest conversation: my brother had stated with openness and candour his infidelity, and was then relating the motives that had induced him to become a deist. I have conversed with many infidels, and have read their works, but never have I read or heard any thing of the kind that astonished me so much as my brother's objections did at that time. The greater part of them could not be of any use to publish; two of them, however, I will mention:—one was, "that if the doctrine of predestination be the doctrine of the bible, then it matters not how mankind may live; their fate being irreversibly fixed, they cannot alter it by doing what is called either right or wrong." The other objection was, "that the conduct of the greater part of the professors of religion is no better than that of deists; and he thought that the mere theory of a system was of little consequence, unless it had some good effect on the practice of its votaries."

Mr. Fowler's conduct in this trying scene was what it ought to be—he had no time to enter into the proofs on which Christianity rested; neither had he time to shew the superiority of the Christian religion over every other. He saw a young man just stepping into eternity, with a strong mind, but labouring under a fatal delusion! He therefore related his own experience; and then observed, that even supposing deism to be true, the Christian is as safe in death as the deist; but if the christian religion be true, then the deist is undone forever!—My brother saw and felt the force of this argument, and without any hesitation acknowledged that it was irresistible. After some more conversation had taken place, Mr. Fowler went home, and my brother continued to grow worse every hour.—He now shewed considerable uneasiness at the near approach of death, and expressed a fear that he should soon become delirious. His mother asked him if he felt a desire that I should pray with him? He said he felt afraid that his head would not be able to bear it. His sufferings indeed were very great, and it was evident they could not last much longer. He begged of us that we would not let him sleep any during the night, lest a delirium should be brought on; and in order to keep him awake he placed one of his hands in his sister's, which he desired her to pull every second: this she tried to do, and it had the desired effect: for through the mercy of God he was brought through this dreadful night, without suffering what he so much dreaded. When the morning came, the scene that presented itself to our view was dreadful beyond description! Our parents saw their beloved child about to take his everlasting leave of them; and his brother and sisters to bid him an eternal farewell! We saw him about to die without an interest in Christ, and then to make his bed in hell forever! This was more than we could bear. All our family had been much engaged in praying to God in his behalf for a long time previous to his illness; but from the time of his being taken sick, we were much more engaged that his affliction might be the means of bringing him to a sense of his lost condition, and that he might obtain the pardon of his sins through the merits of the Lord Jesus Christ. We also prayed much for his recovery; but we could have no access to the throne of grace for the restoration of his health—no answer could we obtain to our prayers and tears in this particular. But we now, with one consent, went before the Lord in secret, and with weeping and supplication implored God to prepare him for death before he removed him from time into eternity; and soon we obtained an answer. When we returned to the room where my brother lay, he cried out, "O Joseph, will you pray with me?" During the time we prayed, he confessed his sins, and bewailed his condition, under such ago-

ny and distress as was sufficient to melt the most obdurate heart in pity for him. After we rose from our knees, he desired me to read the fifty-third chapter of the prophecy of Isaiah, and then the crucifixion of Jesus Christ. His distress of mind now became so great that it seemed as if he would be unable to bear it. He begged of God that he would pardon his infidelity, with his other manifold sins, and that he would grant him the salvation of his soul, through that blood he had once rejected. He said he felt dreadfully apprehensive that he should soon become delirious, and then he should not be capable of receiving pardon from his offended God. "O," said he, "for one day more to be added to my sinful life. I ask but for one only, one short day to be prepared to meet the Judge of all the earth.—O, it is now the eleventh hour with me, and if I become delirious before I obtain pardon, I am ruined forever."

Hitherto, at the request of the physician, very few persons were permitted to go into the room, except his attendants; but now all restraint was broken off; none were kept back; friends and relatives, neighbours and acquaintances, with some of his companions, all rushed into the room to see the close of this mournful scene, and every person that entered made it still more affecting, for all were dissolved into sympathy in a moment: the visitants were suffused in tears, while they beheld the object before them, and heard his lamentations and prayers. He now desired me to send for Mr. Fowler once more, which I did; and although the distance he had to come was over three miles, I believe he arrived within an hour from the time I sent for him. On his coming into the room my brother reached out his hand to him. Mr. Fowler asked what he had sent for him for? he said he wished him to pray with him. Mr. Fowler then asked him if he was now willing to renounce his infidel principles? and if he believed in the divinity of our Lord and Saviour Jesus Christ? and if he wished to obtain mercy and pardon through his blood? he cried out, "O yes! O yes!" Mr. Fowler then prayed; and my brother appeared much engaged, pleading for mercy through the blood of Jesus. After prayer, brother Fowler held out the promises that God has made to all returning sinners, as an encouragement that he need not despair of obtaining the pardon of his sins, although ever so great. He cried out, "O that my load of sin were gone; O that I could at last submit: O Christ have mercy on me. I am the vilest of the vile; I have sinned against so much light. Much has been given to me." Mr. Fowler said, "Yes, much has been given to you." My brother replied, "and much is required." Mr. Fowler answered again, "There is no more required of you now than at any other time." My mother coming into the room, he exclaimed, "I have been a disobedient

child to you, mother, and this weighs heavy on me now." She replied, "if you have ever disobeyed me, I freely forgive you, and I believe God will also forgive you, my dear child." This gave him great encouragement.

We were now sitting around his bed, waiting with deep anxiety for his deliverance from the heavy load of sin under which he laboured, when we all, as if struck by a divine impulse, fell upon our knees, and without uttering a word remained some time in an agony of soul, expecting his pardon would come by the heavenly messenger. When we arose, I asked him if he felt any hope arise in his breast that God would deliver him? He said he felt a faint hope, but his heart felt very hard. My mother told him *that* hope was worth a world, for it shewed that his great deliverer was at hand. She encouraged him to keep looking up to God, for his distress would be soon turned into everlasting joy.

Sister Polly Palmer, having prepared some refreshment for us, requested us to try and take some, to enable us to go through what was yet before us; as our trouble had hitherto, this day, put all our earthly concerns out of our minds. This might be about half past three o'clock in the afternoon. While we were out of the room he lay sometime silent, apparently in great distress, his eyes, his hands, his heart were raised to heaven, when in a moment his countenance changed, (brother Fowler says he never before saw a more evident change than he now witnessed) and he cried out, "Glory, glory, glory, be to God! He is come! Heaven is in view! Welcome death the end of all my fears! Glory, glory, glory! I am happy, happy, happy! *There is a reality in the religion of Jesus Christ!*" He then attempted to sing,

"Jesus, lover of my soul, Let me to thy bosom fly;"

but his voice failed him. The doctor coming into the room, William said to him, "O Doctor! there are very few persons in Newburgh who would have taken me for a deist; and yet I have been a staunch one." The doctor desired him not to speak so much, for he thought it would hurt him. He replied, "My sufferings are almost over—I am almost gone. O how good the Lord is!" Brother Sylvanus Dusenbury coming in, William took him by the hand and said, "Yesterday I was a confirmed deist; but Mr. Fowler used such arguments as convinced me of my folly and danger. I am now a converted Christian, and shall soon be where the wicked cease from troubling, and the weary are at rest." To sister Sally Harris he said, while she stood at his bed-side, "We shall meet again in heaven to part no more forever." To sister Polly Palmer

he observed, "O how good the Lord is to save me at the eleventh hour: surely I am a brand plucked from the burning. O glory, glory be to God!" A young woman with whom he was acquainted, who was a stranger to religion, coming in, he cried out, "O Catherine, prepare for death! put it not off until it is too late; for I am one out of ten thousand to experience religion, and obtain mercy at such a time as this." He then wished us to sing,

"Ah! lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe
Can with a dead body compare."

and again,

"And must this body die?
This well-wrought frame decay?
And must these active limbs of mine
Lie mouldering in the clay?"

He then exclaimed, "O what are all my sufferings here, since there is such a crown of glory for me! my pain is very great; and were it not for the love of God, would be insupportable." He then requested Mr. Fowler to preach his funeral sermon—"tell," said he, "what I have been, what I now am, and what I shall be hereafter." On my asking him if his confidence remained unshaken? he replied, "Yes, I am happy, happy!

"The world recedes, it disappears!
Heaven opens to my eyes; my ears—"

His aged father going up to him weeping, William said, "Father, I have sometimes disobeyed you, but God has forgiven me." Our father replied, that his disobedience was never of much consequence. William said again, "I know that my death will be a loss to you; but the separation will be a short one, and then we shall meet to be separated no more forever." Our mother going to take a last farewell of him, said, "William, every day since you was born, I have carried you in the arms of faith and prayer to the throne of grace, and my prayers are now answered. I can now resign you up to God, since we are sure of seeing each other in heaven." "Farewell, mother," said he, "I shall meet you there, and be parted from you no more forever."

His father going to him once more, asked him if he still felt happy in his soul? he answered, "O yes, happy, happy! although I am now delirious:

"The world recedes, it disappears!
Heaven opens on my eyes; my ears
With sounds seraphic ring."

I shall soon be in heaven with my dear companion, Samuel Cross, and walk the streets of the New Jerusalem with him, praising God forever."

He observed to those that stood around him, that if the agony of death did not prove too great, the serene calm that he felt in his soul would cause a heavenly smile on his countenance after his spirit had taken its flight to the realms of glory. And so it was; for death had lost its sting. He would frequently raise his hand towards heaven, and smile; and then look at us, as if he wished us to behold the heavenly objects that he beheld. Before he became speechless, I observed to him, that it would be a great satisfaction to us if he would make a sign that he was still happy, when he was no longer able to speak: he said he would raise his hand if he felt able to do so.

When I thought the last struggle was coming on, I went to him, and asked him if he knew me? he replied, "perfectly." I asked him if any doubts or fears were permitted to trouble him? He said, not a doubt or fear had crossed his mind since he was set free from his load of sin and guilt. In about ten minutes after, I told him if he still felt his soul happy, and his evidence bright for heaven, I wished him to give the sign: he first raised one hand, and then the other, and clasped them over his head, and said, "all is clear, although I am now delirious;" and soon after his spirit took its flight, after a hard struggle with death, to join that innumerable company who have washed their robes and made them white in the blood of the Lamb; and who surround the throne of God, continually singing the song of redeeming love, in strains of heavenly harmony.

Newburgh, July 5, 1819. JOSEPH COLE.

Miscellaneous.

Copy of a Letter to the Rev. Noah Emerson, in answer to a publication relating to the religious and literary standing of the preachers and people in several towns in the District of Maine.

Bingham, May 3, 1819.

REV. SIR,

NOT long since the Sixth Number of the Panopolist, dated, June, 1818, was put into my hands. While perusing the same, under page 271, I found a Journal, said to bear your name, dated, Fairfield, March 13, 1818; and as it surveyed a por-

tion of the country with which I have long had an acquaintance, I felt a disposition to peruse it with attention. The perusal was attended with surprise on my part, as your account of the religious and literary standing of the characters therein mentioned, to say the least, differ widely from my views of the subject. Whether this error on your part was through ignorance of the people, occasioned by your short acquaintance in this part of the country, inattention or design, you only are competent to determine. I can only say respecting that, if your Panoplist be filled with accounts as foreign from facts as your account of some places mentioned in your Journal, I must look somewhere else for information, or remain ignorant of what passes in the religious world. You say of a number of towns, viz. Winslow, Watterville, Fairfield, Canaan, Cornville, Athens and Solon, "They are all destitute of settled ministers of any denomination." Now, Rev. Sir, if you mean by settled ministers, men who have salaries, and preach for money, you are correct:* but as I was born in this county, and have resided here, rising forty years, and have professedly been a preacher of the gospel, more than twelve years, I have formed some acquaintance with the state of religion in our county; and although at times Zion has been clad in mourning, yet I trust God has not left himself without witness, both as it respects preachers and people. But you acknowledge "one Sectarian preacher in each town," but "these preachers are ignorant men," without discrimination. Are you sure they are? Can it be said of men who are taught of God, they are ignorant? Should you not, at least, have been as charitable as those who saw the boldness of Peter and John? they took knowledge of them that they had been with Jesus. Ignorant! of what? do you suppose they are so ignorant that they cannot read their bibles? it seems so if we believe your insinuations; for you tell us "some lay aside the bible entirely in their religious meetings." O sir! do you know this? or were you misinformed? I know of no preacher, who does this. It is true, our preachers do not use notes in their addresses to the people, nor read their sermons, but generally read their text, and then preach. Sometimes, after reading their text, they lay down their bibles, and sometimes they hold them in their hands. Sometimes I have known them to quote a passage of scripture, and preach from it, without having a bible in their hands. But is this laying aside the bible entirely? But you tell us, "most of them hold to immediate revelation, and profess to be governed by the immediate inspiration of the Holy Spirit." What you

* This alludes to the local preachers in those towns mentioned in the Journal; it being well understood that the Discipline of the Methodist Church provides for the support of the Itinerant Ministers. EDITORS.

would wish to be understood by this, I know not; but if you mean, that we hold to a knowledge of our duty by the word, and the Spirit enlightening our minds and assisting our infirmities, we acknowledge ourselves guilty. We often pray God to inspire us with his Holy Spirit, that we may speak in the demonstration of the Spirit and with power. I need not tell you that we believe God is a prayer hearing, and a prayer answering God. And do you not *do*, and believe the same? If you do not, although your composition should be as regular as that of Blair, your eloquence as pleasing as that of Demosthenes or Cicero, and your voice as melodious as Handel's organ, I could not receive you as a preacher of the gospel. But if your suggestion means that we hold to a revelation contrary to the word and spirit of God, we deny the assertion. As it respects our ignorance—I acknowledge myself ignorant of many things which I wish I knew, and doubtles my brethren are willing to make the same acknowledgement. I am not so well acquainted with my own heart, nor so well acquainted with God as I wish to be. But doubtless you would wish to be understood that we are ignorant of literary knowledge. It is true, we have never been to College;* yet I hope, some of us, at least, have made some small improvement of the means we have had. I am no enemy to learning, I assure you; but I had rather be of that number whose hearts are right with God, than to be classed with those who are clogged with literary rules, theatrical airs and learned phrases, while the root of all evil is in their hearts. But you tell us that "many follow their pernicious ways." What these pernicious ways are, we are not told, unless it be to worship God according to the above mentioned ideas; yet you acknowledge "God hath wrought a great work here of late." Yes; and you have strongly intimated that yourself was the instrument: yet, I understand that you deny it to be your intention to intimate thus. Were you ignorant of the terms you made use of? or did you suppose your readers were so ignorant, that they could not understand plain English? did you not wish for your society to take it so? But if you were not the instrument of the revival in the several towns mentioned, I would ask, who were the instruments? Were they not the very men, whose characters you have aspersed, and whose conduct you have placed in such a humbling light? Men, whom God publicly owns and acknowledges as his servants. Men, who hazard their reputation before learned priests of the privileged order, as the ancient disciples did their lives before the high priests of the Jewish nation. How could

* Athough the Methodist preachers in the towns mentioned have not been educated at College, it is well known that a considerable number of our preachers, both travelling and local, enjoy the benefits of such an education.
EDITORS.

you be so forgetful of your duty as to begin to beat your fellow-servants so soon after your arrival among us? I have laboured with my brethren of different denominations, in the several towns you have mentioned in your Journal, and have seen the fruit of our labour. These are the seals of our ministry, which in your own judgment are the subjects of divine grace.

I am really sorry, Sir, you should give publicity to such glaring misrepresentations. It is a reproach to the sacred office. Think not, Rev. Sir, that I am your enemy, because I write thus plainly. Had you come and laboured with us, peaceably, in the field of our common Lord, we should have rejoiced to have had your assistance. When a reaper comes into a field, and begins with trying to turn all the others out, he is likely to trample down the grain, and do more hurt than good, and exposes himself to be called to an account by the Lord of the Harvest. I hope, Rev. Sir, you will take into consideration these things, and quietly labour, remembering that to our own Master we stand or fall.

I am, Rev. Sir, yours, &c. OBED WILSON.

THE PERFECTING OF THE SAINTS, THE GRAND OBJECT OF THE GOSPEL MINISTRY.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

IF you think the following worthy of notice, you will please give it a place in your Miscellany.

THE writer of the following essay has long had a desire to contribute something, beyond his hitherto contracted sphere of action, to the internal beauty and prosperity of the Christian Church, but has been hindered from attempting any thing in writing, from a conscious want of ability for the work. Seeing how few and feeble are the efforts of Christians in general, and of the ministers of the gospel in particular, to raise the standard of Christian perfection in the Church, has been a subject of grief with him, but no motive to despair of the object. He has firmly believed that the time would come when this work would revive in our country, as it did among the European Methodists in Mr. Wesley's day; and he knows no reason why we should not look for the truth of that observation of Mr. Charles Wesley to his brother John, "you will yet see sanctifications as frequent as justifications."

There are two objects which the ministers of the gospel should always keep in view,—the enlargement of the Church, and the perfecting of the saints. These two objects are always divided by that class of Christians who deny the possibility of

holiness in the present state; and the former, more than the latter, engrosses the thoughts of those who believe in the possibility of being made perfect in love before death. At this time, it appears to the writer, we ought to turn our attention more particularly to the internal state of the church, and endeavour, by the means which God has put into our hands, *to make her all glorious within*, and bring forth the top stone of this spiritual temple with shouting *grace! grace!* unto it. And we should do this the rather, because, as was said by that great light in the church, Mr. Wesley, "when the work of sanctification goes on, the work of God goes on in all its branches."

In looking over the Number of your Magazine for June, 1819, nothing afforded more pleasure than the revival of the work of sanctification, and the formation of bands, mentioned in the letter of the Rev. J. Collins, Presiding Elder of the Scioto district.—And it is very desirable that the public should hear frequently and largely of this work of God through the medium of your widely circulating Magazine.

We cannot look into the gospel without being convinced it was the design of Jesus Christ in coming into the world, to recover man out of the snare of the devil, and restore fully the image of God which he had lost in the fall. While many deny that man is a depraved creature by nature, and of course deny that he needs a change of heart; others, who admit that he needs a change, yet limit it to what is done in the first moment of conversion, and deny that it can be perfected in this life.—Of course they have no sufficient motive to seek after a perfect cleansing from all sin while in the body. They conclude that sin must remain in them as long as they remain in this world; yea, that their hearts must remain deceitful and desperately wicked till death. Ministers and commentators, who ought to teach a different doctrine, have fallen into the same error; and the consequences are, the love of many waxes cold, many become lukewarm, many backslide, and many irregularities prevail among Christians. Now the cure of all these evils is found in the sanctification of our natures.

This doctrine then should be preached and enforced on all Christians; and it is truly pitiable that those who cannot deny our obligations to be holy, should, nevertheless, preach, and write, and dispute against the doctrine, and thereby put difficulties in the way of our *perfecting holiness in the fear of God.*

It is not now my design to go into a consideration of the proofs of the doctrine of sanctification in this life; but I would observe, that if Christians would follow that light *which lighteth every man that cometh into the world*, they could not but see what is implied in sanctification; and that would show its importance, and enable them to infer the attainableness of it.

The experience of every man points out to him the difference between moral evil, or sin, and the natural evils inseparable from our condition as fallen creatures. When a man feels in himself any of those desires or tempers which are forbidden in the word of God, he has a consciousness of the wrong, and groans for deliverance from it: but in the case of pain, sickness, death, the weakness of the understanding and memory, unavoidable error, temptation, &c. there is no conviction of wrong as in the other case, that is, there is no consciousness of guilt, or of the displeasure of God; and therefore he does not look for deliverance from these in the present life, but is happy if he can be supported under them without sinning against God. And God has not required an exemption in the case of man, from these evils while in the body nor has he promised it in the gospel; and therefore we have no ground to expect it. But it is far different with respect to sinful desires, tempers and actions. These he has forbidden, and has also promised to deliver his faithful people *from all unrighteousness*. This, therefore, we have good ground to expect. Moreover, he has promised that we shall be *filled* with righteousness, that we shall love the Lord our God with *all our heart, soul, mind and strength*. This is that *fulness of God*, that *divine nature*, which is secured to us by those *exceeding great and precious promises* which are given to us in the gospel.

The importance of preaching and enforcing this doctrine was never greater than at the present time. Notwithstanding all the great things our God has done for the Church within fifty years past, her light as yet is only like that of the moon; but this doctrine shall increase it to the brightness of the sun, and she shall become *terrible as an army with banners*.

The Methodist ministers have the greatest encouragement to enter upon this work. They have seen the proof of this doctrine in all the Scriptures, especially through the medium of the incomparable writings of Messrs. Wesley and Fletcher. This doctrine every Methodist minister professes to believe. Not only so, but the great body of their people believe it also. Here then a great part of their difficulties are conquered. There is a large body of Christians already prepared, and ready for this harvest. Many of these would instantly rise and go forward with proper encouragement and assistance from their ministers. The ministers have the means in their hands, and the great Head of the Church is calling them to this work. The different gifts in the ministry were bestowed for the perfecting of the saints. Our Lord solemnly and repeatedly enjoined it upon his apostles to feed his sheep; and his ministers are called to be workers together with him, in building up the Church a *holy temple to the Lord*.

And truly they have more encouragement to enter upon this branch of their work, than that which relates to the conviction and conversion of souls. In the latter case they meet with so much prejudice, ignorance and hardness of heart, that the success of their labour is altogether problematical; but if they speak to the Church upon the subject of scripture holiness, they may be almost certain beforehand that some will hear, not only without prejudice, but with faith and profit. "Let him then who is zealous for God, and the souls of his brethren, begin *now*." If the preachers can persuade themselves to enter heartily upon this work, their difficulties will soon vanish away, and they will have cause to rejoice in the fruit of their labours.

1. Let every preacher, whether he has experienced it himself or not, make the work of sanctification a distinct, though not an exclusive object, in every Society, that its magnitude and importance may be seen.

2. Let them preach explicitly upon it in all the Societies, and make it the subject of conversation with the members in private. By conversation in private they will learn what objections are still to be answered, what instructions are required, and what discouragements lie in the way.

3. Let them propose in every Society days of fasting and prayer for a revival of this work.

4. Let them propose in every Society, that those who are convinced of the necessity of sanctification, and are determined to seek it, meet together in small companies to pray for it; and, if necessary, let the preachers appoint the place and times of their meetings. Here the members may be instructed to spend some time in conversation about sanctification, in relating their trials and encouragements in seeking it, and all heartily to join in prayer for it. It would be impossible for the more serious part of their people to meet together with these views, and not get a blessing.

5. Let the preachers pay the same strict attention to every circumstance of this work, as they usually do to the work of conviction and conversion; looking out the seekers of it, following them with their exhortations and instructions, making them the subjects of prayer in the same manner they do those who are convinced of sin: thus pushing the work, and persevering in it, they shall not labour in vain. The writer of these lines has proved the utility of this course. He practised in this way the last year, and saw in one Society about forty instances of sanctification, and many of them remarkably clear and sound.

6. Let each preacher communicate, through the medium of the Methodist Magazine, his success in this work, for the encouragement of others.

Before he closes, the writer cannot but express a desire that those preachers who may read these observations and hints, would take up the subject and communicate with one another, and with the public upon it. And he believes that those who enter upon this branch of their work systematically will soon be able to give a good account of it. It is through the neglect to pursue this work regularly and systematically, that we have no more success in it. It is not the occasional or incidental mention of sanctification, or now and then preaching a sermon upon it, that will produce the desired effect, but the giving *line upon line, line upon line; precept upon precept, precept upon precept; here a little, and there a little.* Particularly forming small meetings for this purpose. And perhaps there is no better method than to class them after the manner of the bands, the male, and female, the married and single by themselves. Small meetings are preferable to large ones, as confidence, intimacy and union are primary objects; and such a classification is best calculated to secure them. Meetings of some description will be found necessary, not only to encourage and extend the work of sanctification, but more especially to preserve it. For the want of these we have seen but little of this, and that little has soon declined.

To conclude. Let us, my brethren, enter upon this work without delay; and it shall soon be said to the Church, *Arise, shine: for thy light is come; and the glory of the Lord is risen upon thee.*

A PREACHER.

EXTRACT FROM CALMET'S DICTIONARY. VOL. III. FRAG. 145.

AMONG the primitive Christians, the figure of a *fish* was adopted as a sign of Christianity, and is sculptured on the stones which covered their tombs, as a *private* indication that the persons there interred were Christians. This hint was understood by brother Christians, while it was an *enigma* to the heathen; and often succeeded in preserving such tombs from violation. We find also engraved on gems, and other stones, an anchor, and on each side of it a fish, with the letters which compose the name of Jesus, inscribed around them. This emblem is frequent among the Basilidians, and other sectaries, whether of Egypt, or elsewhere; but it occurs also in other places; as in the cathedral of Ravenna, &c. and might originate with the Gnostics. What induced the adoption of this emblem?

1. It alluded very covertly to the Greek letters which form the word Ιχθυος, which signifies a *fish*: which letters were sym-

bolical of the following words, and of the sentiment expressed by them. *Vide* Bingham Eccl. Antiq.

I. Ιεσους	Jesus
X. Χριστος	Christ
Θ. Θεου	of God
Υ. Υιος	the Son
Ο. Ο	the
Σ. Σωτηρ	Saviour

2. But besides this, I think it alluded to the doctrine of the resurrection; 1st. on the principle of a risen Saviour, preserved by the power of God, through death to a new life, as Noah, or Jonah, was in his allegorical fish, or as a fish is in general in the mighty waters. 2dly. It implied the expectation of the person there deposited, that he also should experience the like preservation, and be restored to renovated life. It was equivalent to the "*resurgam*" of modern mottos; while yet it was a covert acknowledgment of this article of faith, and was understood only by those who were initiated into Christian mysteries; q. d. "I shall be *preserved* through death to a renewed life."*

N. B. The expectation of a resurrection was ridiculed by the heathen, who called it "the hope of worms," as appears by the extracts from Celsus in Origen. A.

ANECDOTES.—BUCK.

A gentleman of very considerable fortune, but a stranger to either personal or family religion, one evening took a solitary walk through part of his grounds. He happened to come near to a mean hut, where a poor man lived with a numerous family, who earned their bread by daily labour. He heard a voice pretty loud, and continued. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God for the goodness of his providence, in giving them food to eat, and raiment to put on, and in supplying them with what was necessary and comfortable in the present life. He was immediately struck with astonishment and confusion, and said to himself, "Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for his goodness to himself and family; and

* Although we do not give the above extract as an illustration of Matt. xii. 40. yet we desire our critical readers to refer to that remarkable and difficult passage. The whole of the fragment from which this extract is taken, is well worthy the attention of the critical enquirer after Biblical knowledge.

I, who enjoy ease and honour, and every thing that is pleasant and desirable, have hardly ever bent my knee or made my acknowledgment to my Maker and Preserver.

It pleased God that this providential occurrence proved the means of bringing him to a real and lasting sense of religion.

Mr. Robert Hooke, the mathematician and philosopher, seldom received any remarkable benefit in life, or made any considerable discovery in nature, or invented any useful contrivance, or found out any difficult problem, without setting down his acknowledgment to God. How amiable is philosophy when she walks by the side of her elder sister, Religion!

EVIL EFFECTS OF DANCING.—ARMENIAN MAGAZINE.

1. A gentleman in the law, distinguished in his profession, had one only daughter, of great personal beauty. He felt very desirous that she should dance in a superior manner, and declared that he would never see her dance until her dancing was considered elegant. As soon as he was informed that she had made great proficiency, he gave numerous invitations to a grand ball at his house in Surrey, that he might then have a favourable opportunity of displaying the dancing of his daughter, and of witnessing her excellence for the first time himself.

The company assembled on the appointed evening; the dancing commenced; the young lady exerted herself to the utmost, even till she was completely exhausted, and, shocking to relate, till she fell back in the arms of her fond father, groaned, and immediately expired. The consternation produced in the company was, of course, great; and the gentleman has never entirely recovered from the shock his feelings sustained.

2. The most beautiful daughter of a dignitary in our national church, who was much admired in the first circles of fashion, into which she had recently been introduced, lately danced at a ball. In coming very warm, though thinly attired, from the ball-room to her carriage, she had to wait a short time at the door, till the carriage drew up, when she felt suddenly chilled by the cold air, which immediately affected her lungs; a rapid consumption ensued, of which she died in a short time.

3. A young lady, who received her education at a respectable boarding-school, at Hammersmith, was fond of the vain amusement of dancing, and seemed much pleased with her supposed proficiency. She went home, and danced at a ball given on a Wednesday evening; at which she exerted herself in such a manner as to throw her into a violent fever, of which she died on the Saturday, and was buried on the Wednesday following, which was only one week from the evening of the ball.

There is no doubt but that similar cases to the above are very numerous; and what an awful consideration it is, that so many persons will sacrifice the most precious talents of time, and health, and even life itself, for the poor gratification of an amusement so senseless and irrational.

Religious and Missionary Intelligence.

For the Methodist Magazine.

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN THE WESTERN COUNTRY.

Introductory remarks to Short Sketches of Revivals of Religion, among the Methodists in the Western Country.

(Continued from page 308.)

No. VI.

In order, if possible, to grasp some of the leading features of that part of our subject hitherto enveloped in darkness, and to remove the awful shade which has been, by designing persons, cast over the Kentucky revival, by attempting to attribute to an improper source the heretical doctrines which were "disclosed" about this time, we beg leave here to insert a few preliminary remarks.

The subjects of the work hitherto, as it regarded the sister Church, had been bound up by the tremendous fetters of Calvinism, or *fatalism*. Having dissented from the old order, they were now severely persecuted by their brethren. The confessed ignorance of these intolerants, of the life and power of religion, undoubtedly disqualified them for the important work of spiritual guides. They were unacquainted with the situation of an awakened soul, and of course knew not the manner in which the subjects of revivals should be treated. To instance one case may suffice. A minister, and one too in some degree favourable to the work, about this time, at one of his meetings, when many were crying for mercy, came to a Methodist mother in Israel, to know how her people did when such things appeared among them. "They talk to the mourners," she replied. He accordingly took one of them to the far corner of the house, and enquired what was the matter? He returned again for advice: "They pray for them," she again replied. He called out for a brother at a distant part of the house to pray. He, not knowing for what purpose he was to pray, went the usual round in a

cold and formal manner: of course the work died away. It however, resuscitated in a neighbouring Methodist society; they engaged heart and hand in it, and from a small class of six or eight in number, their society soon increased to about one hundred members, and afterwards continued to have crowded congregations. I cannot see how it is possible for men to undertake to instruct, or to govern in matters of which they are totally ignorant. Give me a sable African, who has a knowledge of his sins forgiven, as my spiritual leader, in preference to all the sleek Doctors of Divinity, however learned they be, if they are destitute of this knowledge. A brief description of the situation of the subjects of the work was given in our last: our limits prevent any further remarks on the subject.

The ministers of the Separatists, hitherto active in the work, on their separation in September, 1803, ran immediately into the grossest heresy, as appears from their "Apology for renouncing the jurisdiction of the synod of Kentucky," published in 1804, and in subsequent tracts. It was now discovered that the hand of an enemy was engaged against them, and tares were sown with the wheat. Both the Presbyterians and Methodists took the alarm, and retired to their former stands, and defended their own doctrines. Indeed, before they were aware, the *Pelagian*, *Arian*, and *Socinian* doctrines were breaking in upon them on every hand, as they were actively propagated by the Separatists, now styled "Marshallites," or "*New-Lights*," as if they had made some wonderful discoveries in divinity.

The Separatists now formed a Presbytery, called the "Springfield Presbytery," and began to license ministers to preach.—The very first one thus licensed, gave an instance of the great discoveries in regard to doctrines, and proclaimed his dreadful heresy. Did our limits permit, however gross the error, we might be indulged in its recital; we however feel a greater disposition to quicken our steps through these "gloomy shades." In June, 1804, these people dissolved their Presbytery, by signing a very singular instrument, called "The last will and testament of the Springfield Presbytery." Of the six ministers who signed it, two have joined the Shakers, two are yet with the New-Lights, and two have returned to the old order of things, doubly dosed with the *soul stupifying creeds*. From this *will*, or resolve, it would appear that their bible was to be their only rule and guide in faith and practice; but it was, in fact, turning every one foot-loose, as every individual had an equal right to put his own construction, in order to answer his own purposes, on every question, as to doctrine or government. These schismatics were unwilling to remain on Methodist grounds, which they appeared at first to take, as to doctrine; or Presbyterianism as to government. Having discarded both, they ran wild.

The preachers of this new order were unwilling, or their expectations were now too high to stop on any middle or safe ground: indeed, this appears to be charged upon them by one of those ministers who started with them. Having broke the fetters of *fatalism*, he says, their expectations were too great; that by their broad system, they had prepared themselves to sweep all the other churches; and so set up, as we may suppose, like the French revolutionists, for universal dominion: like them, too, they have had their dreadful fall.

I must here request the attention of the reader, while I bring into view a circumstance, which, however foreign it may have appeared to others, in my apprehension has had a powerful influence on this subject. At this time* no publication had ever appeared in Kentucky embracing the Pelagian, Arian, or Socinian doctrines. There were but few books in the country; and, except the main points in dispute between the present leading denominations of Christians, doctrinal points were but seldom touched in theological discussions. Mr. Benedict, in his general history of the Baptists, makes some severe strictures, both on the Kentuckians, and their revival. See vol. 2, pages 251, 2, 3, &c. We do not attempt to call his credibility in question; but will shew, and Mr. B. shall be our authority, *the direful spring of all these woes*. We have shewn, and so has Mr. B. that his people were the first, as a religious order, that gave an impulse to the settlements of Kentucky. But to draw conclusions from the premises laid down by Mr. B. we would also admit the inference to be, to use his own language, that "the Kentuckians, whether saints or sinners, are rather inclined to a fretful impatience, and undue resentment of opposition in matters of no great moment." p. 250, vol. 2. An argument might with great propriety be then urged, that this was a consequence springing from the settlements being thus impelled. This may be the case; but we charitably attribute it, at least, to another cause.

The most popular and influential political characters at an early period in Kentucky, were in the general either *infidels* or *sceptics*. To their views they attempted to make all bend. If their object could not be fully gained, they appeared to be willing, in order to accomplish it, to *halve it*, and meet on middle ground. This awful influence is yet sensibly felt all over this country. Characters of this description procured an Englishman conspicuous for his talents, but a thorough going Socinian preacher, (as was his father before him, of some note in Europe,) to take charge, perhaps as a principal, of their seminary of learning. He had an extensive library. This same character, by the same influence, was elevated to the station of Secre-

*The time of the commencement of the great revival is, we presume, here alluded to.

tary of State, under Governor G—d, who had been a celebrated Baptist preacher, and a man of respectability. Mr. Secretary T—n proselytes the governor to his principles about 1801 or 1802, and prevails upon him to republish certain tracts on the doctrines of the Trinity, which made no inconsiderable noise in the world. This was the first publication of the kind in Kentucky. Among the individuals who were poisoned by this malignant potion, was the unworthy author of these humble Essays. Now we will hear Mr. Benedict, vol. 2. p. 241 : giving an account of his church about 1802, he says, " Mr. John Bayley was one who had propagated the doctrine of universal restoration." " The association soon became divided into two contending parties ; and what was still worse, the greater part appeared on the side of error." Page 231, " About the year 1802, the Rev. Augustin Easton, a preacher of considerable eminence, and the pastor of a respectable church at Cooper's-Run, in the county of Bourbon, and his excellency James Garrard, a member of the same church, formerly a preacher in the Elkhorn association, but then governor of the state of Kentucky, began to disclose some speculations of an Arian or Socinian cast." " For some time the minds of many were much agitated by these new subjects of speculation ; and the eminence and the ability of the men by whom they were propagated, excited fearful apprehensions of their extensive prevalence." We discover now that this *disclosure* was first made in Mr. B's church, however reluctantly he may appear to admit it ; and the pamphlets containing these *speculations*, were extensively and *gratuitously* circulated. These wavering Separatists were unquestionably influenced by them : this is evidently proved by their subsequent steps, as they appear to verge to the same point with Messrs. E. and G—d, by uniformly immersing their members on admission, and *re-baptising* those once admitted by *themselves* on a different *mode*. But even on this ground, however highly Messrs. E. and G. are extolled, Mr. B. thinks that they " can be no great acquisition to the Baptist cause, unless they are much reformed, both in principle and practice."

These unfortunate people (the Schismatics) from the time they first broached their malignant principles, were followed up with the more enthusiastic and wild exercises, again admitting Mr. B's authority, vol. 2. p. 252. " These strange exercises of zeal, which have made so much noise abroad, came in at the close of the revival, and were, in the judgment of many, the chaff of the work." Now it was that the humiliating exercises of involuntary *dancing*, *jirking*, *barking*, *rolling*, &c. made their appearance simultaneous with the above "*disclosure*" of abominable heresy. And amidst these difficulties, to add to their miseries and misfortunes, being ripe for such a catastrophe, a company of Shakers from the state of New-York, found their

way amongst them, proselyted several ministers and a number of the members of the Schismatic body. The remnant, after a wild career, have dwindled to a mere handful, compared with their former numbers.

THEOPHILUS ARMENIUS.

(To be concluded in the next.)

IN our last number we laid before our readers a letter from Dr. A. CLARKE, giving an account of the two Budhu priests under his care. We have now the pleasure of publishing an account of the motives which led them to leave their native land and visit England, lately written by MUNHI RATHANA, and published in the Methodist Magazine, London.

Budhu Books of Religion.

Jataka - - - - - - - -	1
Jataka atu wha ve - - - - - -	2
Rhatha na kere - - - - - - -	3
Rhatha na wally ye - - - - - -	4
Sut Derm Lum carrey - - - - - -	5
Parie tshada - - - - - - -	6
Dam pe a ve - - - - - - -	7
Dam pe a atu wave - - - - - -	8
Millin dthap pres we - - - - -	9
Rvvrn a ne - - - - - - -	10
Rrit - - - - - - - - -	11
Heria na thicka - - - - - -	12
Dena tsharre ave - - - - - -	13
Wina ya lon kar re - - - - - -	14
Paley moutha kah winra - - - - -	15

There are twelve more, containing the actions of Budhu, called Soutre.

These books above mentioned I have thoroughly read, and endeavoured as much as I am able to understand; but there are so many things contradictory and opposed to common sense, that I find them impossible to be reconciled to my judgment. The two grand doctrines of which I could not see the reason, are these; the transmigration of souls, and the bowing down to images.

Why, for instance, my father's soul (he being a good man) after death, and after enjoying a state of happiness, should descend into the body of a *cow* or *pig*, I could not comprehend. My books tell me that a man's goodness can be worn out, unless kept up by a continued series of good actions, in the same way as a field, if not continually sown, produces nothing, and that this is the reason why the soul comes into another state of trial after all the good is worn out. This doctrine I could by no means under-

stand. The worship of idols is still more ridiculous. For why should we worship a thing we ourselves have made, and which has no sense or perception? When these things had been considered a long time, I took the New Testament, read it, and found nothing in it but what was consonant to reason. I then thought, if I were to go to baptism, I should get a clearer view of this book. But my evil sense told me, if I were to be baptized I should lose every thing, my money, my friends, my dwelling, my reverence among the people, and indeed every thing I held dear. This my better reason told me I must not mind; I wanted truth, and that I must get. In this way my mind was agitated like the sea, sometimes raised into the greatest tempests, by warring winds, and at other times a still calm. In this state, I thought of studying the Testament, and read the fifth chapter of Matthew. In this chapter I saw a palace, a place of glory, was prepared for me, if I would take my sword firmly in my hand, determined to fight bravely, and manfully overcome all the suggestions of my evil imaginations.

My second contention was with my mother, which began in this manner: I addressed her with, I want to go to England. My mother said, Why do you want to go to England? Because I want to be baptized, and to learn the Christian religion.—My mother, weeping and crying, said, Who told you this greatly evil sense? I said, no man, but my good sense told me. My mother answered, I will tell you what. Very well, madam. I, your father, grand-father, great grand-father, all your relations, the Cingalese people, the Burma country, Siam, all these believe our god, and only you do not. Why do you not? why do you not like our god? tell me the bad things in our religion. I said, O yes, mother, I will tell you them in a very few words. If a carpenter take any kind of wood, make half of it into a stool or chair, the other half make into an image. put on paint, and having finished it, you call this your god Budhu, there is very little difference between them. Why do you worship, give gold and silver, clothes, food, and flowers to it? Mother, why do you not worship the stool or chair? Mother made no answer. Mother, I continued, the people that live in this country are foolish; I will not stop. Those people had a sense of another kind than what was right. If a man be sick, he takes eggs, fowls, goats, and offers them to many gods; at the same time calling out, Come and help, come and help, take away my sickness, and receive these things. This he does to many gods. Do you never believe these things. There is only one God, and do you pray, "Our Father which art in heaven." If a fire burns in your heart, and destroys it, these words will put it out like water, and keep you from being destroyed, if you will hear the truth. Farewell mother, I am going to England.

MUNHI RATHANA.

THE following extract from the Journal of MR. CARVER, Methodist Missionary at Ceylon, affords additional evidence of the ignorance, superstition, and wretchedness of the people in the East, and convinces us how arduous and important the labour of the Christian Missionary must be.

March 31, 1817. It being thought necessary to visit the Island of Karadive (or Amsterdam) I set out this evening to Batticotte, which is a little more than half way, and about seven miles from Jaffna. Batticotte is a pretty place, having a very large church, but without the roof, a house in ruins, and the outbuildings are in a state of desolation.

The American Missionaries are fitting up the house, and mean to make this place one of their principal Mission stations. During the time of the Dutch, it was the residence of the second in command.

April 2. After passing over a hard country of hard coral rock, with here and there a tuft of grass, we came to the channel which separates the two islands. Here the poor people were going up and down the shallow parts of the water, catching a few small fishes, which in England would not be thought worthy the trouble of dressing; but England is a happy land, and many know it not. It being low water the Coolies ventured to carry the palanquin across without a boat; but it took them nearly one hour to wade through the mud and water. The church is about an English mile from the water's edge, and both it and the minister's house are in ruins. The island is very low and flat, and in the rains nearly inundated. It produces things common to Ceylon, and may perhaps contain one thousand inhabitants, who live by the cultivation of the land and fishing. They appear very little informed, further than what necessity compels them to learn. Many came to look at us, greatly wondering, never recollecting to have seen a minister on that island during their life time. They had no schools, no books, few that could read, and few inclined to learn; all heathens, worshipping they knew not what. About two hundred yards from the church stands a Hindoo temple, which has its Brahmins and its ceremonies, while the church, which bears the name of "Christian" is deserted and in ruins. Wilt not thou revive us again, O Lord. I gave the head-man a copy of the New-Testament, which he promised to read, and to let any others read, who might desire it. At noon we got back to Batticotte, and at 5 P. M. I visited another village on my way home, called Changany. At this place we found the ruins of another church and house, after the same plan as the Mayluti establishment, but in a worse condition. This place bears sufficient marks of the glory and power of its former possessors; but is

now left to the mercy of the ruthless elements. The church and house are crumbling into dust together. This is one of the most fertile parts of the country ; but the inhabitants are abandoned to the grossest superstition.

12th. Being the first day of the heathen new year, many of them came to pay their respects to the Europeans ; among the rest came the head Brahmin of the heathen temple at Nallour. I conversed with him some time, asking many questions, which he had learned to answer by his former conversations with ministers. He remarked, " their shasters taught every thing about the world." I asked, who wrote them? " Men from heaven." How do you know that ? " Because it is written in the shaster." In what country did these men appear? What time did they remain on earth ? Did they go back to heaven, or did they die ? He replied, he could not tell me, and asked if I could answer so many questions respecting our shaster ; being answered in the affirmative, I again requested to know, what is the reason that you hide your shaster, if it tell us about all the world, and will not let it be read, even by your own people ? To which he remarked, " Sir, if a man have a stone or a treasure, will he not lock it up in a box, and not shew every one ?" I said, if your book were from God, and if you were men of God, you would put it into the hands of all men that they might learn to know God also. He was confounded, begged to be excused, that he might go, and departed.

August 11th. Very early in the morning I went to see the grand procession of an heathen ceremony at Nallour, about three miles from Jaffnapatam. Crowds of people from all parts filled the road a mile before we came to the temple. The gentle opening morn dispelled the mist, and discovered to my view a vast concourse of people on the plain. The Brahmins were busily engaged arranging matters for the ceremony, while expectation sat on every countenance. Many of the people had come from far to behold the spectacle, and the dragging of the car round the temple was to close the idolatrous scene. Being surrounded by the people on every side, I spoke by an interpreter to many of them. At last coming to an old man, the following conversation took place. How old are you? Nearly eighty years of age. What brought you hither? I came to worship Swamy,* and pray to him to forgive my sins. What is Swamy made of? Gold. Can gold hear prayer, or forgive sin ? You know it cannot: you are very old, and just stepping into eternity ; *there you will find that Swamy is no god.* There is none that can forgive sins but Jesus Christ ; Jesus died for you, none but Jesus can save you. And with many other words I

* The name of the idol.

exhorted him, and those near him, to inquire after the *true God*, and Jesus Christ whom he hath sent to be the Saviour of the world. So much impression had my remarks made on the old man, and a youth about nineteen, that they followed me wherever I went. I gave to each of them a tract in their own language.

By this time the sun had advanced above the horizon, and shed his cheering rays across the plain; but as if ashamed to behold the wickedness of men, veiled himself behind a cloud.—Meanwhile the sounds of harsh and inharmonious music increasing, proclaimed the advance of the idol to his car. He came, preceded by dancing girls,* drums, flags, and streamers of various kinds. A universal mark of adoration was paid by the people, by putting together of the hands, and raising them above the head; which seems to be the substance of exterior worship with the multitude. The idol being placed on his car, which was nearly thirty feet high, and a sheep slain at his foot, to appease the evil demon, who it is supposed would otherwise obstruct its progress, the Brahmins seated themselves around the object of adoration. All things being ready, and a long cable taken out among the people, they dragged forth the car with a kind of horrible triumph and exultation. Immediately a double line of devotees were stretched upon the ground, rolling after the car in a course marked out by the two wheels. The procession stopped, and another sheep was slaughtered, to remove the evil demon who was supposed to have prevented their advance. By the help of a lever, the car was again set in motion, while I placed myself at an angle, to ascertain the number rolling after it, which were about THREE HUNDRED! Perhaps the whole assembly might be about *five thousand* people, the blinded dupes of Brahmins, the chief of whom has not scrupled to tell me frequently in conversation, that all those things are folly; but they must keep up the customs of their fathers, and do something to please the people. Having made the circuit of the temple, various offerings were made before the god was taken in; afterwards he was deposited in his own place, there to remain for another twelve-month, when those who are not called to give up their account to God, will probably repeat the same scene.

A youth, about eighteen years of age, formerly a scholar with brother Lynch, and who has since received great benefit from the American Missionaries, has been violently and cruelly persecuted. His father conceiving it a most singular misfortune, that his son should depart from the customs of his ancestors, has spared neither kindness nor cruelty, but all in vain. He made

* Prostitutes of the temple.

him large promises, he flogged him, he dragged him to the temple, and *there he kneeled down to pray for his persecutor*, who beat him, and dragged him out again; not stopping here, his father furiously seized his testament and some tracts, committing them to the flames, as the authors of his misfortunes. The young man being incurable, and after being confined in his father's house, with his feet made fast in the stocks, he was the other day banished to Kandy, to be out of our way. He called upon me before he went off, and I gave him another testament. To a question put to him, he replied, "*Every one knows my heart is with the Christians.*"

Obituary.

For the Methodist Magazine.

DEATH OF THE REV. JOSEPH HILL.

A bright and shining light in the church of God is gone. Rev. Joseph Hill, a local preacher in the Methodist Episcopal Church, of Sussex circuit and county, died in all the triumphs of a Christian, on Friday 23d, July. Rev. Waddill Johnson gives the following account concerning him.

"On Thursday 22d, at night, he was taken much worse than he had been, (having been severely afflicted ever since about the last of April with a paralytic affection, so that for sometime past he had been unable to help himself, or turn on his bed.) He complained of being in great pain, but retained his full powers of recollection. He would pray very fervently that he might not murmur or complain.—Then would say, "No, Lord, I don't complain. I hope I shall not; It is all mercy, it is all right, I deserve to suffer. But Glory! Glory be to God, I'm a sinner saved from Hell. What goodness! What love!" Thus he prayed and praised all night; (for he had no sleep.) Friday he grew weaker very fast. Articulation was very much impeded. It was visible he was dying, and he was sensible of it. I prayed with him for the last time, and went to my appointment. The next day Brother C. came to my appointment and informed us of his triumphant death, which was as follows: That he was to all appearance constantly speaking, and many times could be understood, and when understood, it was all prayer and praise. Some little time before he breathed his last, Brother C. took him by the hand, and then he spake distinctly, and said, "brother I am going fast;" brother C. replied "but not without hope." "No, No," said he, and repeated the following lines,

Not a cloud doth arise
To darken my skies;
Nor hide for a moment,
My Lord from my eyes."

Then brother C. said, "O the goodness of the Lord." "Abundantly so, abundantly so," said he, and the best of all Jesus sweetly dwells in my heart. Glory! Glory to his name." He then looked around and saw several of his very dear friends, and said, "O children, how glad I am to see you all here, hold fast and persevere to the end, and live forever." His speech failing him, he cast his eyes towards heaven, and a most interesting smile took place on his countenance, and in a few moments he sweetly fell asleep in Jesus."

His life, ever since he professed religion, corresponded with justice, mercy and every good word and work. The church militant has lost a member and a pillar; but the church triumphant has received a blood-washed jewel. For many years he professed to enjoy the blessing of sanctification, and in all respects lived according to his profession. "Blessed are they who die in the Lord." E. D.

Poetry.

For the Methodist Magazine.

EVENING.—AN ODE.

The setting sun darts his last ray,
Across the wide, the trackless sea;
The beasts unto their coverts hie,
And birds unto the thickets fly;
The pale moon sheds her silver beam
Upon the smooth, the undimpled stream:
'Tis silence all ——— and not a gale
Blows o'er the mount, or through the vale.

'Tis silence all, 'tis ev'ning tide,
Still as the scene let man abide;
Cease from the cares, the toils of life,
Commercial din, and warlike strife;
Now let him seek in soft repose
The calm that only virtue knows,
And at the cheerful morning's break,
From slum'bring innocence awake,

Oh! might this tranquil ev'ning be
An emblem of my dying day:
Thus might I gentle sink to rest
With peace of mind, and calmness blest;
Then let my boist'rous passions cease,
While some kind angel whispers peace;
Thus I could leave this mortal zone
Without a struggle or a groan.

I ask not for the warrior's bed,
For trophies glitt'ring o'er my head;
The purple couch embued with gore,
The imprecations of the poor:
Oh! then, let not the warlike drum
Attend my body to the tomb,
Nor in my exequies be found
The martial trumpet's deaf'ning sound.

I would not have the poet's lays
My frailties and my faults to praise;
Th' encomiums of the smooth-ton'd tongue
To say I never acted wrong;
The sable pomp of death-bed show,
And all the mockery of woe;
The well-plum'd hearse, and pompous wain
To swell and grace my fun'ral train.

But let the poor, th' oppress'd, the slave,
Bear my lov'd relics to the grave,
And by this deed to all make known
They mourn a friend, a patron gone;
There let the social band appear,
And weep a moment round my bier,
Then wipe their eyes, and joyful cry,
"*Our brother lives above the sky.*"

Oh! thus serene I could desire,
Like that refulgent orb of fire,
To sink upon my Saviour's breast,
As it declines into the west:
Then, while the happy moments roll,
I calmly would breathe out my soul;
Thus should this tranquil ev'ning be
An emblem of my dying day.

* * * * * * * * *

But will that glorious orb of light
Extinguish'd be by clouds of night?
Will he not seek another clime,
And with renewed splendour shine?
Yes, yes, he will; Pacific's shores
Now bloom with morn's expanding flow'rs;
And o'er Hindostan's lofty peaks
The joy-inspiring day dawn breaks.

That bright, revolving globe of fire
Does not behind our mounts expire;
But while to us he disappears
He beams his light on other spheres;
Th' horizon of our natal shore,
Bounds our short view, but not his pow'r;
And far there are from pine-topp'd strands,
Other horizons, other lands.

Oh! like that radiant, setting sun,
When I've my course of duty run,
May I shake off each earthly chain,
And only die to live again:
O'ershadow'd then by clouds of death
I joyful would resign my breath,
And with my seraph wings unfurl'd
RISE GLORIOUS IN ANOTHER WORLD.

A. Z.

For the Methodist Magazine.

MOSES ON MOUNT PISGAH.

"Father of all, I thank thy wond'rous grace,
So oft unto thy chosen seed made known,
Which ere the frigid hour of death's embrace
Hath to these eyes the land of promise shewn.

"Faithful unto thy hope-inspiring word
The sons of Abram find thee in this hour,
Joining their voices, praise their fathers' Lord,
Israel's defence and Jacob's lofty tow'r.

"At thy command the swelling floods divide,
And for our tribes a sea-wall'd path prepare;
At thy command back to their course they glide,
And Egypt's gods tremble and quake with fear.

"The column, that with heav'nly lustre shines
Towards th' enfranchis'd camp of Jacob's sons,
Becomes a cloud o'er Pharaoh's hostile lines,
And frights with diresome gloom his valiant ones.

"When wand'ring through an arid wilderness
Shall ought be wanting that our comforts claim?
No, see, when in the height of our distress
Rock-gushing waters o'er the parch'd soil stream.

"Nor famine can thy chosen flock o'ercome;
Lo! from the skies the luscious manna falls;
Retire the pagan troops to make us room,
And seek for shelter in their tow'r-girt walls.

"Conducted by thy all-protecting hand
Through peril's numberless has Israel trod;
Just on the verge of Canaan, here we stand,
And join to praise our Father and our God.

"Thy servant's sins, O Lord, that seal his doom,
That hinder the fruition of his hope,
Here hurry him to an untimely tomb,
He hastes to die upon the mountain top.

"Distrustful of thy word, ah! impious hour!
The promise giv'n, the pledge of faithfulness!
He doubted of thy all-sufficient power
To guide him through the howling wilderness.

"Lord, he confesses now thy sentence just;
Throughout his life he joys thy ways to scan,
Praises thee sinking to his native dust,
And owns thee, God, who rul'st th' affairs of man.

"He sees the land where milk and honey flow,
The land with plenty, with abundance crown'd,
Where corn, and oil, and vines luxuriant grow,
And rills meander through the fruitful ground.

"This vision to his ravish'd eyes display'd,
His raptur'd sight with heart-felt joy surveys,
Now richly for his toils and woes repaid,
He owns a God in all his works and ways.

"*I give this land to thee and to thy sons,*
For length of ages shall ye it possess:
Thus 'tis the promise made to Israel runs,
Made by a God of truth and righteousness.

"Lord, to thy will here I submissive bow,
Confess thy pow'r, thy justice, and thy grace;
And on the lofty height of Pisgah's brow
Haste to complete my heav'n-directed race.

"Yes, 'tis enough, I see the goodly land,
There Israel's sons, shall in their tribes reside;
I joyful yield my breath at thy command,
I faint, I die," thus Moses said, and died.

Ye leaders of the armies of the Lord,
Ye champions of the blood-stain'd cross he bore,
With dauntless faith rely upon his word,
And trust his truth, his faithfulness, his pow'r.

Lead on, embattled for the glorious war,
The Christian soldiers, arm'd with heav'nly light;
True to your cause the pow'rs of darkness dare,
And rout your foes with ignominious flight.

Let no dark-boding fears possess your souls,
With vict'ry shall your blood-bought arms be crown'd;
The seas divide—from heav'n, lo! manna falls,
And waters gush from out the solid ground.

The pillar bright with everlasting fire,
Shall safe conduct the heav'n-born legions through;
March on in faith, to glorious deeds aspire;
Behold! the long-sought, promis'd land in view.

The utmost reach of this terrestrial ball
Shall be the circuit where your armies move,
The vale shall rise, the rugged mountain fall;
Thus saith the Lord who reigns enthron'd above.

The Gospel Canaan is this spacious earth,
All shall confess the pow'r of God supreme;
Confess the pow'r that gave to nature birth,
Hath pow'r from sin and thraldom to redeem.

Triumphant then the hosts of darkness brave,
Dash the gilt crescent from each tow'ring mosque;
And high o'er ev'ry pagan temple wave
The blood-stain'd banner of the Christian Cross.

The time shall come when all shall lowly bow
To him who hath the world's foundation laid;
When unto him by all who are below
Shall homage holy, humble, full, be paid.

What though ye witness not the conquest won,
Still let your thoughts to that blest moment fly;
See there the land, your pilgrimage is done,
The mount before you, "get ye up and die."

A. Z.

For the Methodist Magazine.

"We have an Advocate with the Father."

Here let me rest—be this my humble claim,
My hope, my joy, my refuge and my rest;
All other trust and confidence disclaim,
And clasp this cheering promise to my breast.

While Faith, extatic, wings her ardent flight,
To that blest world where joys eternal flow,
Triumphant visions rise upon my sight,
And heavenly transports in my bosom glow.

My hope, my portion, and my heart are there,
And there my glorious Mediator stands,
There pours, for me, his all-prevailing prayer,
And shews his side, and spreads his wounded hands.

Then hence, ye restless vanities of life,
Your gay delusive pleasures I resign
Let heavenly love subdue the inward strife,
And Thou, my Saviour, claim me wholly thine.

Give me but this, to know that thou art mine,
That thou my Advocate and Saviour art;
All other bliss I freely can resign,
And clasp thy precious gospel to my heart.

That heart, so oft by blighting sorrow stung,
Here finds a sweet relief for all its woe;
And tears, no more by poignant feeling wrung,
In humble gratitude devoutly flow.

Then let the flatt'ring world before me rise,
(Her charms are fading, and her gold but dross—)
Her glitt'ring pomps and pleasures I despise,
And only boast and glory in the *Cross*.

CAROLINE MATILDA.

New-York, August, 1819.

THE

METHODIST MAGAZINE.

FOR OCTOBER, 1819.

Divinity.

ON THE STUDY OF DIVINITY.

(Continued from page 324.)

CHAPTER VII.

ON THE INSPIRATION OF THE SACRED SCRIPTURES.

After having proved the *Authenticity* and *Divine Authority of* the sacred Scriptures; we come now to speak of their *Inspiration.* *"Nothing can be more evident than that a firm belief of their *Inspiration* is of the highest moment, not only to the edification and peace of the church, but in a great measure to its very existence: for if this be given up, the authority of the revelation is enervated, and its use destroyed.

It shall be my business *first*, to state the nature of *Inspiration* in general, and of that kind of it, which (as I apprehend) we are to ascribe to the *New-Testament*;† which done, I will prove secondly, that it was undoubtedly written by such *Inspiration.*

I. Then, By *Inspiration* in general, I mean "any supernatural influence of God upon the mind of a rational creature, whereby it is formed to any degree of intellectual improvement, beyond what it would at that time, and in those circumstances have attained, in a natural way; that is, by the usual exercise of its faculties, unassisted by any special divine interposition."

Of this *supernatural influence* on the minds of men, there are various sorts and degrees.—1. If a person be discoursing either in *word* or *writing*, and God do *miraculously* watch over his mind, and *however secretly*, direct it in such a manner, as to keep him *more secure from error*, than he could have been merely by the

* The substance of this chapter is taken from an excellent dissertation of Dr. *Doddridge's*, at the end of the 3d volume of his *Family Expositor.*

† We will speak of the *Old Testament* afterwards.

natural exercise of his faculties; I should say, he was inspired; and I would call this, "*an Inspiration of Superintendency.*" 2. If this influence should act in such a degree as *absolutely to exclude all mixture of error*, in a declaration of doctrines or facts so superintended, we might then call it "a *Plenary Superintending Inspiration*, or a *Full Inspiration.* Now *a book*, the contents of which are entirely true, may be said to be written *by a Full Inspiration*, though it contain many things, which the author might have known and recorded by the mere use of his natural faculties, if there be others which he did not know by these means, or could not, without miraculous assistance, have recollected so exactly; or if, on the whole, *a freedom from all error* would not in fact have been found, unless God had thus superintended, and watched over his mind and pen.—Again, a book may be written by *Full Inspiration*, though the author being left to the choice of his own words, phrases and manner, there may be some imperfection in the style and method, provided the whole *contents* of it be *true;* if the subject be so *important*, as to make it consistent with the divine wisdom miraculously to interpose, to preserve an *entire credibility* as to the exact truth of facts recorded, and doctrines delivered as divine.

Now *this* is the *kind of Inspiration* which I assert, to the *sacred books* of the New-Testament, (without any exception or limitation) as they *came* out of the hands of the Apostles.

However, it is proper I should mention two other kinds of inspiration, which do certainly belong, in a *considerable* degree, to *many parts of Scripture*, though I think it neither *expedient*, *material* nor *safe* to assert that they run through the whole of it. The first of these is an *Inspiration of Elevation;* when the faculties, though they act in a regular manner, are nevertheless *elevated* to some extraordinary degree, so that the performance is more truly *sublime*, *noble* and *pathetic*, than what would have been produced merely by the force of a man's natural genius.—And if any excellency in the performance itself can speak it to be *more than human*, productions of this sort are to be found in *Scripture;* and the rank and education of some of the *sacred penmen* renders the hand of God peculiarly conspicuous in the sublimity and lustre of their writings.

The other, which is the highest and most extraordinary kind of *Inspiration*, is called *Immediate Suggestion;* and takes place when the use of our faculties is superseded, and God does, as it were, *speak directly* to the mind; *making such discoveries* to it, as it could not otherwise have obtained, and *dictating the very words*, in which these discoveries are to be communicated to others: so that a person, in what he writes from hence, is no other than first the *Auditor*, and then (if I may be allowed the expression) the *Secretary of God;* as *John* was of our Lord *Je-*

sus Christ, when he wrote from his sacred lips the seven epistles to the *Asiatic* churches. And no doubt, to an inspiration of this kind the book of *Revelation* owes its original; as well as some other parts of scripture. Though to assert it of *all*, leads into *great difficulties:* such as have induced some men to believe, that the Scriptures were not at *all inspired;* nor is it *necessary* to assert it, since a *Full Superintendency* entirely secures their *credibility*.—Let it only be remarked, that though there may be a full *Inspiration*, where neither of the latter kinds takes place; yet we must allow, that an *Inspiration of Suggestion*, must always imply a *Full Superintendency*.

II. Now I will proceed to shew, *secondly*, that this *Full Inspiration* of the *New-Testament*, follows from the acknowledged truth of the history which it contains, in all its leading and most important facts.

Let it be observed, that I am far from *slighting*, or judging the other *arguments* used on this head inconclusive. I greatly revere and esteem them. But the present appears to me the *grand argument*, which we may justly assume, as having fully proved it in the former chapters.

Admitting then the credibility of the leading facts, in the gospels,—that Jesus Christ lived, died, rose again, and ascended into heaven, &c.—any man, upon hearing the particulars of this sacred story, would be naturally led to believe, that this divine messenger took care to leave or to provide means for delivering some *authentic Records* of the doctrine he taught. If these *authentic Records* were put into this man's hands, (acknowledged to be *authentic* and genuine, as we here suppose) he would argue "that not only the *leading Facts*, but likewise the system of *Doctrines* and *Discourses* delivered in them, might be depended upon; nor could he conceive the *truth* of such doctrines and discourses to be separable from the general truth of the leading facts; having, (as we here suppose) *proper evidences* to convince him, that the *Penmen of these books* were the persons by whom the memory of these events was to be delivered down to posterity;" which is a farther principle, that none of common sense and modesty can pretend to contest; none appearing as their competitors, whose pretensions are worthy to be named.

But how would these conclusions be strengthened by a perusal of those amazing facts in the *Acts of the Apostles!* where we read of the Spirit's descent upon these men, enabling them, illiterate, poor and weak as they were, not only to speak all languages—but to work all miracles, and to spread their doctrines over all nations. And when we reflect *who* and *what* the apostles were, how they were favoured and assisted of God, what difficulties they underwent, what success they had, &c. our veneration for their *writings* must be unparalled: and we may be

assured, That it is not probable, nay that it is morally impossible, that men sent out and attended with such credentials, should be *so left of God*, amidst all the tokens they had of his constant care, as to mingle error with *sound doctrine;* and their own *fancies*, with that *Divine Revelation*, which we are sure they received. It is improbable to suppose, if they were *not left* to such *effects* of human frailty in their *preaching*, but must have been regarded by their hearers with entire credit, that they would be left to them in those writings, by which they were to *preach* (as it were) to all future generations of men.

This argument is much enforced on the one hand, by the express and comprehensive *Promises*, which our Redeemer made to his apostles; and on the other, by the *peculiar language*, in which the apostles themselves speak of their *preaching* and *writings*, and the *high regard* they challenge to each: a regard which nothing could justify them in demanding, but a consciousness, that they were under a *Full Inspiration*. The reader is desired very carefully to consult the scriptures referred to below, where many of the *Promises** of our Saviour to the *Apostles;* and of the *claims*,† which they themselves make, will be found. —And I am satisfied, that this last argument, drawn from the manner in which the *Apostles speak of themselves* in their writings, will strike the reader, in proportion to the degree in which he reflects upon the *modesty* and *humility* and upon the *true* character of these excellent men. Let him ask himself, What he would think of any *minister of Christ* now, supposing him ever so eminent and pious, who should assume to himself *such an authority?* Suppose such a man under the influence of no *miraculous guidance* to say, not with reference to what he might quote from others, but with regard to his own doctrines; '*The things which I write unto you are the commandments of the Lord; he that despiseth, despiseth not man but God; we have the mind of Christ: and he that heareth not us*, that receiveth not our dictates in religion, *is not of God:*' Suppose such language as this to be used by any *Christian Minister*, now on earth, and you must necessarily suppose his character from that very hour *overthrown*. The whole world would immediately join in loudly demanding *miraculous* proofs to verify such assertions; or in condemning, with just indignation, such a claim *unsupported by them*, as an unpardonable *lording it over men's faith and con-*

*John xiv. 16, 17; xvi. 7, 13; xv. 26, 27; xiv. 26; xx. 21. Mat. x. 19, 20. Luke xii. 11, 12; xxiv. 49. Acts i. 4, 5.

†1 Cor. ii. 10, 12. *Comp.* Eph. iv. 11, 12. and 1 Cor. iii. 21, 23. 1 Cor. ii. 13. 1 Cor. xiv. 37. 2 Cor. ii. 10. 2 Cor. iii. 5, 6. 1 Thess. iv. 8. 2 Cor. xiii. 3. 1 Cor. xi. 23. 2 Pet. iii. 2. 1 Pet. i. 12. Rev. i. 1. 1 John ii. 20; iv. 6. 2 Cor. xi. 7. 1 Tim. i. 11. Rom. iii. 2. 2 Tim. iii. 16. 2 Pet. i. 21. &c. &c.

sciences, and thrusting himself into his master's throne.—Let us not then charge the *Holy Apostles*, with a conduct of which we should not suspect any wise and good man now upon earth; and which if we saw in any of our friends, our charity and respect for them would incline us to enquire after some marks of *lunacy* in them, as its best excuse.

Thus I have given an easy and plain view of the principal argument for the *Inspiration* of the *New Testament*, on which my own faith in that important doctrine rests; and such a one as I hope may, by the divine blessing, be useful to others.* Let me only request the reader, seriously to consider, what *sort of an impression* it ought to make upon us, to think, that we have such a book; a book written by a *Full Divine Inspiration;* a sure unerring guide through the labyrinth of all doubts, and reasonings: an inestimable treasure, which calls for our most affectionate acknowledgment to God, the gracious giver of it! How great is our obligation to study it, with the utmost attention; to read it in our closets and families; and to search, in the most diligent and impartial manner, into its genuine sense, design and tendency; which is, in the main, *so evident*, that no upright heart can fail of *understanding it*, and every truly good heart must delight to *comply with it*. This is indeed a most *important inference;* and that, without which all our convictions of its *Divine Authority*, will only condemn us before God and our own consciences. Let us therefore submissively and reverently attend to the dictates of this *Sacred Oracle;* and remember, (however we may *differ* in other matters,) that this is agreed on by all; "That the great design of the *New Testament* (in delightful harmony with the *Old*) is to call off our minds from the present world; to establish us in the belief of a future state; and to form us to a serious preparation for it, by bringing us a *lively faith* in Christ; and as the genuine effect of that faith, to a *filial love* to God; and a *fraternal affection* for each other."

(To be continued.)

Biography.

MEMOIR OF THE LATE MR. WM. APPLETON.

Mr. Appleton (the subject of this Memoir,) was born May the 17th, 1779, of respectable parents, who were members of the Methodist society. The short time they were permitted to continue with him in this world they taught his infant mind to

* See *Seed's* Sermons, vol. ii. p. 322. and *Whitby's* Prefaces, &c. as also *Jortin's* sixth *Discourse*, Sect. vi.

adore and love that God who made him. But when he was only two years old his pious mother was removed from earth to heaven. She had lived near to God, had been an ornament to her profession, and at last died happy in her Saviour's love. He has often been heard to say, that through the mercy of God and the prayers of his excellent parents, he believed he was saved from sinning outwardly against God. He was blest with serious impressions from his childhood, and his heart was drawn out in prayer to God to preserve him from sin, when between seven and eight years old; and he was even then so serious, that he would read his Bible upon his knees several times a day.—Soon after the death of his mother, his father married the eldest daughter of Mr. Rance of Spitalfields, a very holy and useful man. This marriage union was but of short duration; for the Lord removed both his father and mother-in-law within a fortnight of each other, before he was nine years of age. He has often with gratitude acknowledged the kind hand of Providence in afterwards providing for himself, his brother, and sister. He was then sent to an aunt in Yorkshire, who loved him as her own child, and, while she lived, supplied all his little wants. She died triumphing over death and the grave. In his 15th year, God deeply convinced him of his sinful state by nature, and shewed him the necessity of true repentance, and faith in a blessed Redeemer; or, to use his own words, "to search his heart with the candle of God's Holy Word, and much prayer." His repentance was deep, and his sorrow for sin great, and he made up his mind to continue to seek the Lord till he should have the evidence in his heart that God had heard his cry, and delivered his soul from the horrible pit and miry clay. He did not continue long without relief: for God, who saw the inward breathings of his soul, after he wrestled like Jacob for three hours, spoke peace and joy to his troubled breast, and he felt assured that God, for the sake of Jesus Christ his Son, had justified him freely, regenerated his soul, and made him a new creature in Christ Jesus. He was filled with peace and joy in believing. For two years after this he continued happy in the favour and love of God; he enjoyed much of his presence, and had a nearness of access to a throne of grace. But about that time a particular friend of his, being, as he thought, falsely accused by some of his brethren, he took his part to the injury of himself; he yielded to the suggestions of satan, lost the image of God, forfeited his love, fell by little and little into sin, and at last gave up even the profession of religion. He never thought of this part of his life without being much affected and humbled before God, on account of his grieving the God of his youth; but the Lord did not leave him long in this state of captivity, but restored him, after deep repentance, to his favour, and filled his soul with

love to him; he made his way exceedingly plain before him. In return for this great mercy manifested to him, he was determined to love God with all his heart, and serve him with all his might, which, through grace he was enabled to do. As he was convinced that he was not sent into the world to be merely an idle spectator of its concerns, and was persuaded that God had work for him to do, he determined to do whatever that work might be with all his might. He now began to think how he could serve and what he could do for that God who had done so much for him, and had brought him back to his fold.

The first step to his usefulness in the church of God, was his becoming, in his 19th year, a subscriber to, and a visitor of, the Benevolent Society in London, which, at that time, was in its infancy, compared with its present state. He felt great joy in visiting the wretched abodes of misery, to which he was sent with a little relief; and his own soul was usually much blessed while conversing with his poor fellow creatures about Jesus.—Perhaps ere this he has met many of those souls in glory, who, when he visited them, had not a bed on which to rest their suffering bodies. In his 20th year he joined the brethren of what was called the Community, for the purpose of visiting the workhouses in and about London. This work he entered into with all his heart, and daily and diligently employed his time and talents in visiting the sick, and exhorting sinners to return to God. At this time he felt more than ever a desire to preach the word of life. This was attended with an outward call from his brethren; which, together with a remarkable dream, influenced him to enlarge his sphere of action. The dream was as follows:—He saw one of the local preachers (a friend of his) in a pit, digging and separating the dirt and filth from a number of dead bodies that were lying at the bottom, and filling two buckets, which an angel, who stood at the top of the pit, drew up and emptied, and then let them down again. After he had looked on for some time, the angel said to him, you must go down and take that man's place; at which he trembled exceedingly; and said, he durst not venture. The angel then said, it is the command of God, and you must go, or be miserable for ever; at which, though fearing much, he was let down into the pit by the angel, and the other person gave up to him his spade, shovel, and other implements, and left him. He then set to work, and to his great astonishment, what he before thought impossible, became perfectly easy and pleasant. The very next day, this same local preacher being obliged to leave town, he was directed by the preachers to give his plan to Mr. Appleton. He then saw it was the will of God that he should preach the unsearchable riches of Christ to poor perishing sinners; he, therefore, after much prayer, consented to fill the appointments that were given him, and

threw himself at the feet of his gracious master, to be directed to do whatever might most conduce to the glory of God. He never had a doubt after of his call to the work of the ministry, but continued on the local preachers' plan, acceptably and usefully, until the Lord called him to a greater sphere of usefulness as a travelling preacher. In 1800 he married Miss Humble, a sensible and amiable woman, but the Lord whom he served saw fit to remove her from this world of sin and sorrow, to more substantial joys, when he had not been blest with her society more than five years and a few months. This stroke of Providence affected him much for several years, but he bore it with Christian fortitude, and resignation to the will of his heavenly Father, feeling assured that it would work together for his good. In the close of the year 1809, the Rev. W. Griffith, who was then superintendant of the London East circuit, asked him if he would give up business, (which at that time was exceedingly flattering,) to take a circuit? To this important question he knew not what to answer, as at that time the Lord was not only prospering and increasing his temporal concerns daily, but he had a lovely little daughter who claimed his attention, and the leaving of her was a sacrifice that he did not seem able or think right to make. However, he said, "Sir, I would not choose for myself for a world, but I will give myself more than ever to prayer and reading of the scriptures, and if the Lord make my way plain, well, and good shall come from it, but at present there are obstacles I cannot surmount of myself." The Lord, who knoweth the secrets of all hearts, knew that this dear girl was the tie; and while he entreated direction of Him, the Most High answered his petitions, (though in a way he did not expect,) for in less than four months after Mr. G. spoke to him, the Lord removed his Mary-Ann from him by death. His all of earthly comfort was then gone, his affections weaned from every earthly object, and centered in his God. He then disposed of his business; and the following Conference, 1810, which was held in London, the Lord made him his willing and obedient servant, and he began his itinerant labours. Such was the happy, lively, and zealous state of his mind at this time, and so desirous was he to promote the glory of God, that he accounted all things as loss for the excellency of the knowledge of Christ Jesus his Lord, and was willing to go any where, or to become any thing for his Divine Master; his soul overflowing with love to God and to the souls of men. He travelled his first year in the Brighton circuit, where, through the blessing of God, he was made useful to many. Here he established five o'clock prayer-meetings, and always attended them himself. These meetings were much blessed both to his own soul and to those who were present. His second year was Shef-

field, where the chapels and congregations were very large; and often has he gone up to the house of prayer fearing and trembling, yet the Lord often stood by him in the trying hour, and even there owned and blessed his labours. His third and fourth years were spent in the Rochester circuit, where he was indefatigable in his Master's work, at all times approving himself as the minister of God. His fifth and sixth years were employed in the Dover circuit, where the Lord, who knew his faithfulness, his watchfulness, and his yearnings in secret for poor perishing souls, gave him in return, fruits of his labours; there also he established morning prayer-meetings, and would not omit attending them in the depth of winter, though sometimes he was very unfit, occasioned by long and wet walks the night before. So zealous was he in his Master's cause, that when his wife, (fearing the consequences of those great exertions,) mentioned her anxiety, he would reply, "My dear, I cannot shrink from the blessed cause, I am in the Lord's hands, and my life is immortal till my work is done." His last year was in the Luton circuit; here he past through much trial and affliction, but in and through all the Lord was visibly ripening his dear and faithful servant for eternal glory. He had no will of his own, but his will was sweetly lost in the will of God. Previously to the account of the few last days of his life, it may be suitable to introduce some extracts from his journal.

Feb. 19th, 1811, Brighton. The last few months that I have been engaged as a travelling preacher, I have been favoured with much of my Divine Master's presence; and, glory be to God! I have heard of many whom he hath comforted under my poor endeavours; but my heart groans when I think of not a soul brought to God through Jesus Christ. O, my God, have mercy upon the sinners in this place, and suffer me not to remain without seals to my ministry.

'Transporting moment—when wilt thou appear,
To crown my hopes, and banish all my fear.'

"May 17. O God, what is man, that thou shouldst be mindful of him? the dust is my place, and when raised to the summit of human praise, I am still a poor hell-deserving wretch, only saved by the power of Divine grace. O my soul, what has Jesus saved thee from?—a sink of misery and woe—a depth of horror and despair—a hell of apostates and infernal beings.—Lord, make me humble; make me any thing, or nothing, so that I may but glorify thee.

"June 24, Eastbourne. This morning I found my soul happy in God, while meeting a few of the Sunday School children. O Lord, bless them! Many are seeking the salvation of their

souls. It is not likely I shall meet them together again upon earth, but I trust to meet many of them in heaven. Glory be to my blessed Master, I have a blessed foretaste of this; I long for a good day, I am going to preach at the Decker this evening; O, my God, I pray thee go with thy helpless dust; and help me to bring a poor sinner to Jesus Christ.

"June 25, Lewes. This morning my soul was drawn out in prayer to God (being quarter-day,) that he would preserve us from light and unprofitable conversation, bless our meeting together with his presence, and crown our souls with his love.—At nine our meeting began; and I thank thee, O Lord, that heard and answered prayer; we have had nothing but peace and love. Our friends have agreed to petition Conference for me to stay another year with them. I thank and love them too; but I told them that I had received an invitation to go to Sheffield, but that I left myself entirely in the hands of the Lord and the Conference. O my God, may I either remain where I am, or go to the uttermost boundaries of the earth, so that I may but be useful, and bring poor perishing souls to thee; it is all I want.

"July 4th, Mountfield. Thy word has been precious to me this day. I could not read two verses without stopping and giving vent to my feelings, and pouring out my soul before thee, my God:—the language of my heart is continually, Lord, revive thy work; give me power and wisdom to glorify thee. If I cannot glorify thee by bringing souls to thee, and by building up thy servants in their most holy faith, O may I glorify thee by dying as a witness of thy power to save a lost sinner.

"August 2. O my God, what have I that I cannot give up for thee; thou hast already favoured me with a gracious visit, but I feel more than ever athirst for the sanctifying influences of thy Holy Spirit; I long for them more than any other object;—Lord, sanctify me throughout body, soul, and spirit; come, Lord Jesus, but come quickly.

"August 12. In family prayer this morning I was much blessed, and while preaching this evening I was more than usually favoured. Glory be to God, he has answered the desire of my heart, and given me a few souls to my ministry in this place. God bless the people! it is hard to part with them! But O that Eastbourne! Lord have mercy upon the sinners at Eastbourne, and for thy name's sake enable me to clear my blood of them.

"October 4th. Sheffield. I have not written any thing in my journal since August 12; not that I have been excluded from the enjoyment of God, or heart-felt religion; no, I am persuaded that I am more like Christ than when I wrote last; but coming into a new circuit, every thing has been new, and my time has

been so taken up with renewing tickets, almost daily preaching and visiting the friends, that I have felt backward to enter upon this work. The last day or two that I was at Brighton, and during my stay in London, my time was much taken up with the things of this world; and I am afraid for eight or nine days I did not make much progress in the Divine life. I had frequent visits from God during that time, but I did not feel that perpetual growth I so frequently preach to others. Since I have been in this part of our Lord's vineyard my soul has been more dead to the world, and I find my gracious and merciful Father has planted me in a fruitful soil, and has blest me with affectionate and excellent men as fellow-labourers. He has also enabled me to preach with more power, and I find that my God is deepening his work of grace in my heart. I sensibly feel that it is as easy for the Lord to preserve me from sin, as it is for him to keep me in existence. This day my soul has been stayed upon God; I am now going to preach; I pray thee, O my God, to favour me with thy presence, and pour out the Holy Spirit upon me, and on the congregation, and enable thy dust to rest secure as under the shadow of thy wing.

"October 18, Sheffield. I thirst for God; I long for the salvation of precious souls, and patiently wait the coming of our Lord Jesus Christ. Methinks my present happiness is such, that if even there were no futurity, it is ten thousand times more than an ample compensation for all the little difficulties that I am called to encounter. As for sacrifices made, or temporal emoluments given up, I shudder to harbour a thought of them.

"Nov. 7, Sheffield. Glory be to God, I find it good to wait upon him, both in public and in private; my mind has been a little cast down to-day, but I think it is through indisposition of body, and by over-exertion; but I am thine, and would not complain: can I not appeal to thee, O my God, and say, I long to spend and be spent in thy service. I have preached this evening with less fatigue to myself, and with more power and enlargement than I expected. O may the flock of Christ be fed, and thou shalt have all the glory.

"December 1. This day my mind has been very much impressed with these three particulars: 1st. What shall I do for God? 2d. What are the hindrances I meet with on my way to my Father's kingdom? 3d. And what is their tendency? First, What shall I do for God? I will this moment give myself afresh to him and to his service, to think, act, and speak for him; and I again covenant with him, to give away to the poor, and the carrying on of his work, one pound a week. The remainder of my yearly income shall be appropriated to the purchase of necessary clothes, books, &c. and if any thing remains it shall be given away as his wisdom may direct. Secondly, What are the

hindrances I meet with? 1st, Lawful, but not expedient conversation: it is the work of God I have to do with; my time, my talents, my will. my affections, my all should be employed in the service of my God. 2dly, I do not sufficiently improve my conversation with my religious friends. 3dly, Nor am I at all times careful to furnish my mind with a subject for meditation. 4thly, I suffer myself sometimes to rise from my knees without a present blessing. 5thly, I do not always sufficiently study the subject on which I am about to preach, even when I have time for it. 6thly, I do not always rise early; I sometimes lie in bed after five o'clock. 7thly, I am not constantly careful to commit to memory what I hear or read that is worthy of remembrance, or do not commit my thoughts to paper. 8thly, I sometimes suffer my mind to wander from God; I am his servant, and I feel the necessity of considering his omniscience, omnipresence, and omnipotence. What is the tendency of these hindrances? By omitting one or more of these duties I feel barrenness of soul, and am unfitted for my ministerial functions; for praying, studying, preaching, &c. Hereby the church is robbed of that light I should have received from God; and when I am lukewarm the people too often imbibe the same disposition. O Lord, prepare me a strict account to give.

"Feb. 1, 1812, Sheffield. I am this day waiting for a double baptism of the Holy Spirit. The Lord my God is with me—all is well within. My soul has been much watered while visiting the sick of the flock, but much more so while preaching this evening. I thank thee, O Lord, that I do feel a perpetual growth in the Divine life; my soul is more than ever dead to the world, and I am patiently waiting till my work is done.

"March 19, Sheffield. I feel very weak and low, through indisposition of body; but I bless God he gives strength according to my day. Suffer, O my God, the imperfect accent of my heart to reach thy parental ear, and send a ray of thy melting influence and dissolve me into love. I fall prostrate at the foot of the cross, and would lay open the secrets of my heart before thee; but before I can relate one-tenth part of my wants, or breathe out the impatient thirst I feel for thy love, thy glory, and thy kingdom, thou dost condescend, and with eyes of mercy thou dost behold a sinner weep; and with the feet of mercy thou dost move towards a helpless worm; with arms of compassion thou dost embrace my soul. Is this the language of heaven that I hear? Is this the voice of my Shepherd? Is this the voice that wakes the dead, and bids the sleeper rise? Yes, this is my Saviour's voice, these are the footsteps of my Beloved, with whom I have been acquainted for the last seventeen years. These arms supported my dying wife, and me her afflicted husband. It was this voice that whispered in my ears when following the breathless remains

of my Mary-Ann to the silent tomb; all this is working together for thy good, and will terminate in my glory. It was this supporting hand that upheld my sinking soul two years since, when I was called to take a final farewell of my last remaining earthly comfort, the first child that was permitted to call me father, and whose piercing look, whose tender sighs, and inexpressible groans reached my disconsolate heart, and roused in my breast all parental affection; when with a voice from a shattered fabric she cried, 'Father, father, father, pray for me; I must die; I am afraid to die, but if you will pray for me, then I shall not be afraid to die.' I thought this voice was, if possible, more than human; whilst it vibrated in my ears, I brought her in the arms of faith and prayer, and cast myself, with my tender offspring, at the Saviour's feet: here thou didst require me to make a full surrender of my child, my lamb, my Isaac, my all; and here didst thou dart into my soul those heart-cheering rays which raised my sinking head above the boisterous waves, and bade my ruffled passions cease. It was the Lord—it was the Lord that taught the stripling how to die. I thank thee, Uncreated Light, for shining into her tender mind; I thank thee, O thou Inspiring Spirit, for teaching her tender lips to lisp thy praise, and that before she was six years old thou didst guide her to her closet, and instruct her how to pray and read thy word, and inquire after truth; but, my Jesus, thou blest Shepherd of the sheep, above all, I thank thee for giving her the victory, and for those broken accents on her dying lips, 'Father I am not afraid to die.' O those cheering words, what a lasting balm they have been to my wounded soul; how have they cheered me when I have been ready to faint by the way, and banished from my mind those doubts which would have invaded my peaceful moments, and interrupted my hours of study.

(To be continued.)

To the Editors of the Methodist Magazine.

Troy, 12th May, 1819.

Dear Brethren,

Wishing to assist a little in promoting the interests of our church, we present you a sketch of the life and death of our beloved brother, Jeremiah M'Daniel.

He was born January 18, 1789, in the town of Johnson, Franklin county, and state of Vermont. While young, he was left to the care of an affectionate mother, whose religious instructions were rendered so impressive, that he became sensible of the depravity of his heart; and (to use his own words) in secret prayer felt some sense of the favour of God, when only

six years of age. "After this," said he, "I became careless, and multiplied my sins until the age of thirteen, when by the instrumentality of Methodist preaching, I became deeply sensible of my lost estate; also, (I humbly trust) of the pardoning mercy of the penitent sinner's friend." Immediately after his conversion, he joined the Methodist Episcopal Church, and entered so deeply into the spirit of Christianity, as to feel such a concern for poor sinners as to be constrained thereby to call them to repentance. In the autumn of 1813, he was regularly licensed as an exhorter; in 1814 received license as a local preacher, and sometime in the following summer was employed by his Presiding Elder to travel on Grand-Isle circuit, where he saw the prosperity of Zion. He laboured here with great zeal and success, till the following annual Conference, in 1816, at which he was received on trial, and appointed to Plattsburgh circuit; where, by the assiduity of his labours, close application to studies, and austere manner of living, he laid the foundation of that lingering disorder which terminated his short but useful life. In 1817 he was appointed to St. Alban's circuit, where, though feeble, he continued to rise at four o'clock in the morning, visit, study, and preach in a laborious manner, till the commencement of the year 1818, when his symptoms became so alarming as to prevent his further labours. He continued gradually to decline, till the 17th of August, 1818, when the relentless hand of death tore him from the bosom of the church, and society of his friends, that he might be introduced into the joys of his Lord. During the first part of his sickness, his mind was lost to sublunary things, and wholly absorbed in the sublime contemplations of a future state of blessedness. His constant access to God, gave his soul unutterable joy. In his last letter to a friend, he said, "As I approach near to eternity, glory to God, all is calm and heaven within." At another time he said, "Death has lost his sting, and eternity affords the most pleasing prospects which can be unfolded to an immortal mind." Sometimes he was so filled with the Divine presence, that even his visage indicated his kindred to an heavenly world. In the latter part of his illness, he was partially deranged; but such was the power of grace upon his mind, that he was full of caution, lest any thing improper should escape his lips during these gloomy periods. A few moments before he expired, he awoke as out of sleep, and asked what he had said? Being told he had spoken of heaven, with an expressive smile he sunk into silence, and was heard to speak no more.

"Help, Lord, for the godly man ceaseth." Perhaps our church has never lost a member, standing in the same relation, whose death was more generally lamented. As a Christian, his heart was susceptible of the least Divine impression. He had

been favoured with academical privileges, was an excellent English scholar; also read and explained the Greek testament very readily. We seldom see so happy a union of native eloquence, literary talents, and deep piety in one youth. In addition to strength of mind, some of his distinguishing characteristics were, thinking systematically, reasoning conclusively, and discriminating accurately. Many were converted through his instrumentality—In their thankful remembrance he will long live: "for he being dead, yet speaketh."

A. DUNBAR.
B. GOODSELL.

Scripture Illustrated.

THOUGHTS ON 1 PETER III. 19.

You ask me my opinion of 1 Pet. iii. 19. And in order to understand the Apostle, it will be necessary to take into one view the 18th, 19th and 20th verses of the chapter; because they form but one sentence; and it surely would be neither fair nor just, to garble a writer's language under pretence of understanding his meaning, or arriving at the truth. "*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison: which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved by water.*" Now, of the meaning of the first verse of this quotation there can be no doubt; respecting it, I presume, there is no difference between us. We agree that Christ suffered for sins—that he was put to death in the flesh—and that he was quickened, or made alive by the Spirit. It is on the second and third verses, we differ. You think, you say, that Christ went to hell, immediately after his crucifixion, and preached to devils, and damned spirits: and from this act of his, you conclude, that the souls of the damned, either were released, or will be released hereafter. But is there any thing like this, in the verses under consideration? I cannot perceive that there is; and in order to prove that there is *not*, I will attempt an analysis of them.

1st. The Time. In the 19th verse, the Apostle states, that '*he went and preached.*' And can the precise time be fixed from these words taken separate and apart from the rest? surely not. They may refer to one period, or they may refer to another;—

the truth is, considered by themselves, they do not fix any particular period whatever. Seeing then, that from the bare words '*he went and preached*,' we cannot arrive at any determinate period, we are obliged to pass on, and read what the writer has to say in the next verse, which identifies the time, to which the act of preaching is limited, by such a variety of marks, as to render it impossible, in my opinion to mistake it: a period in which the subjects were disobedient—a period in which the long-suffering of God waited—a period in which Noah was employed in preparing the ark, wherein few, that is, eight souls were saved by water. Is it not self-evident that there is but ONE period of time in these two verses, and that the long-suffering of God—the disobedience of the spirits in prison—the preparing of the ark—and the act of preaching all refer to the same period, and that that period is precisely fixt to the days of Noah?

To establish this position, and to prove more fully, that, the view I have taken of it, is correct: I will

2dly. Consider the Agent. You say that the soul of Christ went to hell, immediately after its separation from the body at his crucifixion, and that he remained in hell preaching to the spirits in prison, until the third day, when he arose from the dead. And what, let me ask you, put all this into your head? Is there any thing in the Apostle's words that will even seem to countenance, much less support, that interpretation?—the farthest from it possible: The fact is, you might as well say, that it asserts, he took a journey to the moon. You will perceive, by attending to the construction of the sentence that the relative *which* points to the Spirit in the preceding verse, by whom Christ was said to be quickened; which is not to be understood of the *soul* of the man Christ Jesus, but of the Holy Ghost, the third person in the ever blessed Trinity. For first, the soul of the man Christ Jesus is never, in its separate and disembodied state, called '*the Spirit*.' Secondly, whenever mention is made in the Scriptures, of his Spirit, meaning thereby his soul, they speak of his spirit, at the time of his dwelling upon earth, see Mark viii. 12. Luke x. 21. John xi. 33. and xiii. 21. Thirdly. It is to be inferred, from the declaration of Christ himself to the penitent thief on the cross, that his soul, on its leaving the body, went to paradise and not to hell. As, therefore, the Apostle's words cannot possibly be made to favour or support the interpretation which you have given them, and which you farther say, is given them, by those who embrace the doctrines of 'hell redemption,' we are to look for their true meaning in another and different view of the subject.

Christ is said to have preached to the Antediluvians, by the same spirit that made him alive, because his spirit inspired

Noah to preach to them. Gen. vi. 3. *My spirit shall not always strive with man.* Hence, Noah is called a preacher of righteousness. 2 Pet. ii. 5. *He went and preached.* "Elsner on this passage" says Dr. Macknight, in loc. "hath produced examples from the Scriptures, to shew that the phrase *he went and preached*, is a pleonasm for he preached." (Parkhurst, also, in his Lexicon says πορευθεις is used pleonastically, as ελθων Eph. ii. 17. "Among the examples, the clearest and most direct is Eph. ii. 15. Having abolished, &c. 17. (και ελθων ευηγγελισατο) *and came and preached peace to you, who were afar off and to them who were nigh.* For it is certain, that our Lord, after his resurrection, did not go personally to the Gentiles, to preach peace to them. He preached to them by his Apostles only. But if Christ is said by Paul to go and do what he did by his Apostles, he may with equal propriety be said by Peter to go and do, what he did by his prophet Noah, see Jude, verse 14."

Referring then, the act of preaching to the days and ministry of Noah, (and I cannot see to what else it can possibly be referred, with the least particle of common sense, or fairness of construction,) it will be self-evident who those spirits in prison are, —not the damned in hell, but the people who lived in the time of Noah. The Apostle may use this language of them who were in their day, subjects of instruction, warning and precepts, as the prophet Zechariah did to those to whom he speaks in the xi. ch. 12 v. of his prophecy, Turn to the strong hold ye *prisoners* of hope, &c. or he may be considered using the phrase as an antithesis. As he has employed the same mode of speech, and indeed the very same word (ποτε) in the 2 ch. 10 v. of this epistle, that he uses in this, to set forth their former condition. That, *formerly* they were disobedient, while the patience of God waited with them, and employed, but in vain, the ministry of Noah to produce a reformation, to effect a change. That for their disobedience, they perished by water, and that *now* they are kept in prison, like the fallen angels, Jude 6 ver. unto the judgment of the great day.

This exposition will be further established by turning to 2 Pet ii. 5. in which the same writer again appeals to the case of the antideluvian world, as well as to the case of the fallen angels, to prove that God will enforce the awful sanctions of his law, and by no means spare the impenitent, incorrigible transgressors of the same.

Here, perhaps, I ought to stop; having, I hope, placed the apostle's meaning fairly before you. But as the subject is of vast importance in itself,—and as this passage of scripture has served you, as it may have served others, as a foundation on which to build a superstructure extremely dangerous; allow me, without entering into a very minute examination of it, to

present you with a bird's-eye view of some of the clogs and difficulties with which your hypothesis is attended. 1st. I would ask you, had those *spirits in prison*, meaning thereby the damned in hell, ever any offers of mercy made them, when on earth? or were any person, or persons, at any time commissioned to preach to them *before* they went to hell? If you say, no—do you not implicate the wisdom, the mercy, the love, the justice of God? Do you not virtually say, that he forgot, overlooked, neglected or hated them; and that they were condemned and punished without a cause, or for not doing what they knew nothing about? 2ndly. Will not your scheme also prove God to be partial, in admitting contrary principles in administering justice,—seeing that he proceeds differently, and on other grounds with *us*, from what he did with *them?* Or if you, revolting at such a shocking conclusion as this, admit the opposite, that the word of life had been preached to them, when on earth, as well as unto us,—then you admit all I contend for;—you allow the very point I wish to establish, because it is the very thing the apostle declares in the text;—you give up your favourite, dangerous, and unscriptural notion of the descent of Christ into hell, either by spirit or otherwise, and you embrace the truth as it is in Jesus.

By embracing the construction I contend for, you get clear of another difficulty. For by your scheme the Deity is supposed to awake, as a man out of sleep;—to recollect that he had neglected to make overtures of mercy to those unhappy beings when alive;—to put on bowels of compassion all at once; and to send his Son to preach to them, and invite them to purer and happier climes, even to pleasures at his own right hand. And with what success? Not a syllable favourable—not a single iota indicating that he had succeeded in this labour of love! So far from it, that it is expressly said of some, to whom he went to preach, that they are reserved in everlasting chains, (a fit figure to represent the security with which they are detained), under darkness, unto the judgment of the great day: Jude 6 ver.—and what is said of part, may with certainty and truth, be said of the whole.

Another difficulty attending your scheme is—that it confounds a state of *probation*, with a state of *retribution;* or in other words, that it carries forward, beyond the bounds of time, and into the eternal world, the offers of mercy and the possibility of benefiting by a dispensation of grace,—by the preaching of the gospel. Now, it must be admitted, that these two states are perfectly distinct; that they have their respective limits, and that they are as remote from each other, as the mind of man can possibly conceive; the one ending when the other begins. That probation ends with time, or the limits of human

life, and retribution begins with eternity. It is therefore impossible, from the nature of things, that they can ever exist together, in relation to the same person, and the same place.

If, however, you still adhere to your favourite notion of the descent of Christ into hell, notwithstanding the confusion that is created by changing, even in idea, a state of retribution into a state of probation; or in other words, if you will still maintain that Christ preached to the damned spirits in hell, although they had offers of mercy made them, when on earth; will it not follow that they have, even in hell, the same power to reject these overtures as they had when on earth? and if so, must not the *same* principles of mercy and compassion dictate another embassy to publish another dispensation of grace, to proclaim fresh offers of pardon; and in this way when is probation to end? when is retribution to commence? when is preaching to cease? Your scheme dooms the Saviour to labour in a circle, and declares that of his work and of his ministry there shall be no end.

Again, if we could admit the possibility of probation and retribution uniting at the same time, in relation to the same being, and in the same place; and that the pains of hell are to be considered, not in a *penal*, but in an *emendatory* sense, we must admit the counterpart: and as it is supposed possible, on your plan, to turn from misery to happiness, from hell to heaven, it must follow as a necessary consequence, that it is possible to fall from the happiness of heaven to the regions of fire and pain. You see then where your plan will lead you: To deny a state of probation and retribution,—to abolish the distinction between virtue and vice,—to prostrate the moral government of God,—to make an attribute essentially necessary to an infinite being finite in its operations,—to abolish rewards and punishments,—to give the lie to the testimony of the Spirit and word of God,—to annihilate the hopes of the righteous, for the sake of encouraging the hopes of the licentious or the profane,—to set aside the atonement of Jesus Christ, and count the blood of the covenant an unnecessary, if not an unholy thing; and all this in flat contradiction to the decisions of sound and unvitiated reason, as well as numberless plain and easy passages in the scriptures of Truth. A.

Brooklyn, September 13.

The Attributes of God Displayed.

DESCRIPTION OF THE MAMMOTH CAVE IN THE COUNTY OF WARREN, STATE OF KENTUCKY.

By Nahum Ward, Esq. of Marietta, Ohio, in a letter to a gentleman in Worcester, Massachusetts, dated April 4, 1816.

"The country for a considerable distance round the cave is not mountainous, yet broken and rolling. It was evening when I reached the hospitable mansion of Mr. Miller, (the overseer of Messrs. Wilkins and Gratz, in whose land the cave opens) who met me at the gate, and, as he anticipated my object, bade me welcome to all his house afforded.

During the evening Mr. Miller made arrangements for my visiting the cave next morning, by procuring me two guides, lamps, &c. I could hardly rest during the night, so much had my curiosity been excited by my host's account of the '*regular confusion*' in this subterranean world.

At eight in the morning I left the house in company with my guides, taking with us two large lamps, a compass, and something for refreshment; and entered the cave about sixty rods from the house, down through a pit fifty feet deep and one hundred and twenty in circumference, at the bottom of which is a fine spring of water. When at the bottom of this pit you are at the entrance of the cave, which opens to the north, and is from forty to fifty feet high, and about thirty in width, for upwards of forty rods, when it is not more than ten feet wide and five feet high. However, this continues but a short distance, when it expands to thirty or forty feet in width, and is about twenty in height for about one mile, until you come to the first hoppers, where salt petre is manufactured. Thence it is about forty feet in width and sixty in height to the second hoppers, two miles from the entrance. The loose lime-stone has been laid up into handsome walls, on either side, almost the whole distance from the entrance to the second hoppers. The road is hard and as smooth as a flag pavement. The walls of the cavern are perpendicular in every passage that I traversed; the arches are regular in every part, and have bid defiance even to earthquakes. One of my guides informed me he was at the second hoppers in 1812, with several workmen, when those heavy shocks came on which were so severely felt in this country. He said that about five minutes before the shock, a heavy rumbling noise was heard coming out of the cave like a mighty wind; that when that ceased, the rocks cracked, and all appeared to be

going in a moment to final destruction. However, no one was injured, although large rocks fell in some parts of the cave.

As you advance into the cave, the avenue leads from the second hoppers west, one mile; then S. W. to the 'chief city,' which is six miles from the entrance. This avenue is from sixty to one hundred feet in height, and about the same in width, the whole distance after you leave the second hoppers until you come to the cross roads, or chief city, and is nearly upon a level; the floor or bottom being covered with loose limestone and salt petre earth. When I reached this immense area, (chief city,) which contains upwards of eight acres, without a single pillar to support the arch, which is entire over the whole, I was struck dumb with astonishment.

I can give you but a faint idea of this chief city. Nothing under heaven can be more sublimely grand than this place, covered with one solid arch, at least one hundred feet high, and to all appearance entire.

After entering the chief city, I perceived five large avenues leading out of it, from sixty to one hundred feet in width, and from forty to eighty in height. The walls (all of stone) are arched, and are from forty to eighty feet perpendicular height, before the arch commences.

The first which I traversed, after cutting arrows on the stones under our feet, pointing to the mouth of the cave, (in fact we did at the entrance of every avenue, that we should not be at any loss for the way out on our return) was one that led us in a southerly direction for more than two miles. We then left it, and took another, that led us east, then north, for more than two miles further; and at last in our windings, were brought out by another avenue into the chief city again, after traversing different avenues for more than five miles.

We rested ourselves for a few minutes on some limestone slabs near the centre of this gloomy area, and after having refreshed us and trimmed our lamps, we took our departure a second time, through an avenue almost north, and parallel with the avenue leading from the chief city to the mouth of the cave, which we continued for upwards of two miles, when we entered the second city. This is covered with one arch nearly two hundred feet high in the centre, and very similar to the chief city, except in the number of avenues leading from it—this having but two.

We passed through it over a very considerable rise in the centre, and descended through an avenue which bore to the east about three hundred rods, when we came on a third area, about two hundred feet square and fifty in height, which had a pure and delightful stream of water issuing from the side of the wall, about thirty feet high, and which fell upon broken stones, and

was afterwards entirely lost to our view. After passing this beautiful sheet of water a few yards, came to the end of this passage.

We then returned about one hundred yards, and entered a small avenue (over a considerable mass of stone) to our right, which carried us south, through an uncommon black avenue, something more than a mile, when we ascended a very steep hill about sixty yards, which carried us within the walls of the fourth city, which is not inferior to the second, having an arch that covers at least six acres. In this last avenue, the further end of which must be four miles from the chief city, and ten from the mouth of the cave, are upwards of twenty large piles of salt petre earth on one side of the avenue, and broken limestone heaped up on the other, evidently the work of human hands.

I had expected from the course of my needle, that this avenue would have carried us round to the chief city; but was sadly disappointed when I found the end a few yards from the fourth city, which caused us to retrace our steps; and not having been so particular in marking the entrances of the different avenues as I ought, we were very much bewildered, and once completely lost fifteen or twenty minutes. At length we found our way, and weary and faint, entered the chief city at ten at night. However, as much fatigued as I was, I determined to explore the cave as long as my lights held out.

We now entered the fifth and last avenue from the chief city, which carried us southeast about nine hundred yards, when we entered the fifth city, whose arch covers upwards of four acres of level ground, strewed with broken limestones. Fire beds of uncommon size, with brands of cane lying around them, are interspersed throughout this city.

We crossed over to the opposite side, and entered an avenue that carried us east about two hundred and fifty rods, when finding nothing interesting in this passage, we turned back, and crossed a massy pile of stone in the mouth of a large avenue, which I noticed, but a few yards from this last mentioned city, as we came out of it. After some difficulty in passing over this mass of limestone, we entered a large avenue whose walls were the most perfect of any that I saw, running almost due south for five hundred rods, and very level and strait, with an elegant arch. When at the end of this avenue, and while I was sketching a plan of the cave, one of my guides, who had been some time groping among the broken stone, called out, requesting me to follow him.

I gathered up my papers and compass, and after giving my guide, who sat with me, orders to remain where he was until we returned, and moreover to keep his lamp in good order, I followed after the first, who had entered a vertical passage just

large enough to admit his body. We continued stepping from one stone to another, until at last after much difficulty from the smallness of the passage, which is about forty feet in height, we entered upon the side of a chamber at least eighteen hundred feet in circumference, and whose arch is about one hundred and fifty high in its centre. After marking arrows (pointing downwards) upon the slab-stones around the little passage through which we had ascended, we walked forward nearly to the centre of this area.

It was past midnight when I entered this chamber of eternal darkness, 'where all things are hush'd and nature's self lies dead.' I must acknowledge I felt a shivering horror at my situation, when I looked back upon the different avenues through which I had passed since I entered the cave at eight in the morning; and at that time o'night when church yards yawn, to be buried several miles in the dark recesses of this awful cavern—the grave, perhaps, of thousands of human beings—gave me no pleasant sensations. With the guide who was now with me, I took the only avenue leading from this chamber, and traversed it for the distance of a mile in a southerly direction, when my lamps forbid my going further, as they were nearly exhausted. The avenue, or passage, was as large as any that we had entered, and how far we might have travelled had our lights held out, is unknown. It is supposed by all who have any knowledge of this cave, that Green river, a stream navigable several hundred miles, passes over three branches of this cave.

(To be concluded in the next.)

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

Dear Brethren,

If you think the following short account of Mary Ann Pool, of Boston, who died May 19, 1819, aged twelve years and eight months, to be worthy a place in the Magazine, it would be gratifying to those who knew her to see it published.

This child received religious impressions when about ten years old, by attending to the instructions of Mr. D. Filmore in his catechetical meetings for children. She was brought cordially to embrace the Saviour, and delight in his ways.—Reading the scriptures and other good books, was her delightful employment: she also loved prayer, and took much pleas-

ure in religious exercises, and often expressed to her mother how good pious people appeared to her. She said she loved them, and they looked quite different to her from others. When she heard that Mr. Oliver was to open his Sabbath School, near the North Church, she wanted very much to go, and hoped to derive as much pleasure and profit as she had by attending Mr. Filmore's instructions. She set out alone to find the school, and seeing children go into Salem-street Academy, she went in there by mistake; but liking the school she continued to go there steadily for some time. As she set out to go to the other school, she went, and found that none but boys were admitted at that time; so that she was content to go to the Academy. The next spring she attended the Sabbath School kept by Mr. Winchel's people. Here she committed her lessons well, and was particularly observed for her modest and serious attention, by Miss Callender, whose instructions she remembered with gratitude. In less than three months, while under the care of Miss C. she committed and repeated four hundred and sixteen verses of the scriptures.

Mary was not talkative, but often observed to her mother she wished she could speak with more freedom and readiness when any one spoke to her on spiritual subjects. "I wish," said she, "I could speak what I feel!" As she delighted in going to meeting herself, she was anxious to have her young brothers and sister go, and to have them behave well; and often said to her mother, "Do tell them to be serious and mind what is said to them: I know it makes the minister feel dreadfully to see the children so careless and inattentive; I wish they would consider and do better:—I see the tears come into the minister's eyes, and I know it is because his feelings are hurt that the children do not mind what is said to them." When she got a new book, a new lesson at Sunday School, or any thing which interested her own feelings, she would beg her mother to sit down, and hear her read or recite. The holy scriptures were very precious to her, and when in her last sickness, she often urged all the children in the family to learn to read them, and to pray to God to forgive their sins, and to help them to understand the scriptures, and to love and serve him in youth.

In the autumn of 1818, she was in a declining state of health; and her mother was about to make the children's clothes for the winter, she said, Mam, you had better not make me any clothes till you see whether I get well; I think I shall never need any more gowns, and don't trouble yourself for me, Mam. As her sickness increased, her piety became more apparent. She was affected that she could not read the bible as formerly, and wanted the children to read to her. By her own desire Mr. Merritt baptised her, and she appeared to be wholly given

up to God, and enjoyed peace, resignation, and a pleasing hope of heaven. When any one prayed with her, she was seriously devout, and was always observed to say *Amen* at the close, and sometimes *Amen* and *Amen*. The writer of this article conversed and prayed with her frequently, and ever found (though her words were few) the greatest satisfaction in her apparent sincerity and piety. To mention the dreams of a child may, to many, appear childish; but the two following are only mentioned to show that her mind was exercised, sleeping and waking, on subjects of a spiritual nature. One afternoon, previous to an evening lecture, she asked her mam if she was going to meeting in the evening; and told her she had better go. "I am afraid to leave you, Mary," said her mother. "O mam, do go; you can put me to bed before night—I shall do well enough—Pa will be at home to see to me if I should have an ill turn. Do go, mam, you don't know what good you may get," &c. Her mother accordingly got her to bed before she got the family's supper; and while clearing away things after tea, she heard Mary singing a hymn so loud and strong that she spake to her and told her not to sing so loud, as it would hurt her stomach. She, however, did not mind what was said; but soon struck into another hymn, and sung so loud that her mother stepped towards the bed, and said, "My dear Mary, don't sing so loud; do leave off now, for it will hurt your stomach." But on drawing near the bed she found her in a sound sleep, and large drops of sweat standing on her face. Mrs. Pool sat down by her, and wiped her face, &c. and she lay still a short time, but did not wake, but began very clearly and deliberately to tell what a beautiful meeting she had been at. She said Mr. G. Pickering preached. Now, said she, if you will sit down and attend, I will get the bible and read the text. And after a short time she began, and said the text was in the 1 Corinthians, 13th chapter, 3d verse. She said she would read the chapter, and began and repeated the whole clearly and distinctly; and when she came to the 12th verse, she appeared to be quite affected, as if anticipating the time of her departure to be at hand, when she should see face to face, and know even as she was known. Mrs. Pool went to meeting, and before she came home Mary awoke and asked for her; and being told she had not come from meeting—Well, said Mary, meeting is done, for I have been to meeting, and it was a good meeting, &c. Her sister told her she had been dreaming. She was remarkably happy, and seemed to enjoy the whole scene as much as if she had in reality been to meeting. Her singing appears to have been a part of the exercises of the meeting she had so comfortably enjoyed, and about which she conversed with inexpressible satisfaction. It ought to have been noticed, that when awake she

could not repeat the chapter, and did not remember ever to have learned it.

At another time she awoke in the night, and told her mother she had been at a blessed meeting, where she saw almost an innumerable company of happy souls, and some that were in distress, and came forward to be prayed for; and many joined the church. She told what hymns were sung at the opening of the meeting, before and after sermon. She said Mr. Mudge preached from Romans, fifth chapter and first verse. "Being therefore justified by faith, we have peace with God, through our Lord Jesus Christ. She said the last hymn sung was that, page 157, first book—

How happy every child of grace,
Who knows his sins forgiven!
This earth, he cries, is not my place,
I seek, my place in heaven. &c.

Her delight seemed almost raised to rapture while conversing with her mother on the subjects with which she had been entertained. Indeed, it was often so when she had an opportunity of attending religious worship, and talking of it to her mother afterwards. It appears she had felt anxious to speak something more freely and fully on religious subjects to the family, and to others who came in to see her—As she saw death approaching, she became more solicitous, and took every opportunity to speak, as her strength would admit; urging the necessity of reading the scriptures and prayer. "If," said she, "you can only read one verse, and mind that, it will do you good; for I now find it good for me that I read when I was well. You don't know how soon you may be sick as I am, and then you can't read. You must seek the Lord by reading his word, and by praying to him every day to forgive your sins." And in seve instances she would not be satisfied until the persons to whom she was speaking promised her they would attend to it. The last words she spake in way of advice was to her mother. to try to live a life of piety, and to read and pray every day.—Her mother being affected, and not telling her clearly that she would, she urged it again, and said, "You will, mam, won't you?" and when her mother replied that she would endeavour so to do, she put her hands together and exclaimed, "bless the Lord, O my soul," and spake no more, only requested to be turned on her back to die, and endeavouring to close her own eyes, the lamp of life went out, leaving a sweet savour of the holy oil of grace. Her patience, resignation, and tranquility were remarkable—Her attempting to sing the praises of God

when her voice was lost in weakness, and her expressions of her calm and humble hope of heaven, with many other circumstances too numerous to mention, will long be remembered by those who were about her dying bed. E. MUDGE.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

SHOULD you think proper to insert in your valuable Magazine, the following short account of Mrs. Willes. in a letter from her husband, it may be interesting to your pious readers, and particularly to those of our preachers who have toiled hard for souls in the St. Lawrence circuit. W. CASE.

DEAR BROTHER,

The following are some particulars in the experience of my late valuable and beloved companion, who died of a consumption, in Canton, the 7th of March, 1819.

She was the eldest daughter of Mr. Absalom Tupper of Ferrisburgh, Vermont, and was born Dec. 27, 1783. The truth and importance of religion, were early impressed on her mind: but it was not till the age of twenty-five that she was deeply convinced of sin; she then sought and soon found redemption in the blood of Christ. The genuineness of her piety is manifest from a paper which about this time she wrote, in which she most solemnly and unreservedly dedicated herself to God. Soon after she became a member of the Methodist society in Potts-dam, St. Lawrence circuit. And notwithstanding the infant state of the society, and the opposition and reproach which they endured, yet neither the frowns of foes nor the smiles of friends were ever able to shake her confidence in God, or to unloose her attachments to the interests of religion.

In 1810 she was left a widow by the death of her first husband, Mr. Solomon Walker. This deep affliction she bore with Christian fortitude, although attended with some distressing circumstances. After our union in 1811 I found her to maintain a constant and uniform life of faith. Her great and chief delight was in prayer and communion with God. Next to this in the society of Christian friends, and especially with those the most spiritual in conversation.

In August, 1816, she was again called to suffer in the loss of three promising children, all of whom died in the course of one week. This probably gave the first fatal shock to her constitution. In December 1818, when far gone in a consumption it pleased God to afford her an extraordinary manifestation of his presence and love, and she enjoyed great peace and resignation

to the will of God; but still her cry was for *perfect love.* In February her cough becoming severe, we feared she might expire by strangling, as some in the vicinity had done in the same complaint. But at her desire we joined in prayer, and the Lord graciously answered our petitions and delivered her from the occasion of our fears. Not long previous to her departure, she was asked, would she choose to go or to recover. In the will of God she "would go." After prayer, she sat up and said, "Praise the Lord! Praise the Lord! O, I do love the Lord!" When she perceived she was going, she requested the doors to be opened, then said, "pray all of you." We all kneeled down around her bed, and while commending her to God, she raised both arms, saying, "Come, Lord Jesus, and receive me, Come, Lord, and receive my spirit!" and thus continued till breath failed, and she fell asleep in Jesus! Oh the importance of religion!—the excellency of faith in Christ! Perfect love! how essential a qualification for life and for death! Should not all ministers preach it, plainly and constantly; and should not all believe and experience it. Let my death be like that of the just! I am, dear Sir,

your afflicted Brother,
BELA WILLES.

Miscellaneous.

Messrs. Soule and Mason,

The following letter was written by a young Methodist Preacher, to a number of young men who had experienced the converting grace of God, and had been received into the Society, during his ministry among them. It was sent to them soon after his removal to labour in another place. If you think any part of it calculated to be instructive to others, you are at liberty to insert it in the Methodist Magazine.

TO THE METHODIST YOUNG MEN OF ——

My dear young brethren,

Though I have been called, in the order of Providence, to leave you, I still feel an ardent love for you, and an anxious desire for your welfare, especially the welfare of your souls. It is this that induces me to write to all of you in one letter, and try to give you the best advice of which I am capable.

It gave me great pleasure to see you set out in the service of God, and still more to see you going steadily forward, adorning the doctrine of God your Saviour; but as you must have the same temptations which are common to men, the same natural

dispositions, the same alluring world and cunning adversary, you will have need to be very careful to stand fast in that liberty wherewith Christ hath made you free.

I was often asking, in my mind, while I was among you, Will all these young men be faithful unto death? Will they always keep as much in earnest, as sincere, as humble, and as loving as they now are? I know, my dear brethren, that it is your privilege to keep so, and even to become much more so; but it is also possible that you may not. It is this that makes me feel so much concerned for you. O how it would pain my mind if I should ever hear that you have become tired of religion; that you have become proud, or trifling and careless; that you have lost your love for each other; that you have taken to the company of the world; but especially if I should hear that you have fallen into presumptuous sins, so as to reproach the cause of your Lord and Saviour! God forbid that this should ever be the case! Which of you could I bear to see in the way to ruin? Not one. Then let me exhort you, as you value your own souls, and by all that the Lord has done to save you, to keep yourselves carefully from every evil, and earnestly to press forward in the experience and practice of more religion.

You know how you have obtained the grace which you now enjoy. You must make use of the same means, to keep what you have, and to obtain more. Continue looking to Jesus; for, as you received pardon through the merit of his blood, when you believed in him; even so, if you discontinue the exercise of faith in him, you will lose your pardon, and be left in darkness and guilt. Faith in Jesus is not only to bring you into the divine favour, but to keep you in it, and to purify your hearts. For while you believe in his promise that he will have mercy on you if you trust in him, you must believe his threatnings that he will punish you if you sin against him; but that he will save you from all sin if you continue to ask it in faith.

I would advise you, then, to keep always looking to Jesus: whenever you are tempted, believe all his threatnings, and all his promises; and by that faith, as a broad and impenetrable shield, you will be enabled to quench all the fiery darts of the wicked one. Whenever you are tempted to any kind of sin, consider how wicked and ungrateful it would be in you to offend against that God who made you, and who has preserved you, and that Saviour who died to redeem you, who has been so good as to pardon all your past sins, and who has blessed you with his love. Think how foolish it would be, for the sake of the poor and short-lived pleasures of sin, to destroy all the comforts of religion, to feel the stings of a guilty conscience, to lay up for yourselves misery on a dying bed, to give up all the

glories of heaven, and to plunge your souls down into the lake that burneth with fire and brimstone!

Seek after perfect love, pray for purity of heart; for you may be assured that this is your privilege and duty. For this purpose examine attentively into your hearts, to see what is evil there. That you may find it all out, pray to the Lord to shine by his Spirit, and show it to you As soon as you discover any thing wrong, if it is any pride, love of the world, envy, jealousy, anger, unbelief, or any unholy desire, go to Jesus with it—his blood cleanseth from all sin. And so, when you need the more perfect exercise of any holy temper or affection, go to him—he can give you more of his Holy Spirit, that you may have more love, joy, peace, meekness, gentleness, long-suffering, humility, and faith.

In all your Christian course, from your first setting out, to the highest state of holiness, you have need to watch over your inward tempers, and to be very circumspect in your outward conduct. Cherish a tenderness of conscience, and be afraid of any thing that is wrong, though it may seem to be but a small offence. Little things open the way to greater. When you find that any thing unfits you for prayer, that it destroys your spiritual comfort, that it hinders you from turning your mind to the Lord, or makes you feel ashamed and guilty before him; then, humble yourselves before the Lord, go to Jesus for pardon, and deny yourselves for the future of any such pleasures, however innocent they may appear. This will not make the way of religion unpleasant; for the spiritual enjoyment that will be felt, will much more than compensate for all the pleasure that is given up.

I hope, my dear brethren, that you will continue to be as much united as you are, and to love each other as much as you do. It has been with great pleasure indeed, that I have witnessed your harmony: I believe there has not yet been the least jar, or the least hard thoughts of each other, but that you have indeed loved as brethren. This is no doubt the way it is in heaven. There is no division there; no envy, jealousy, nor pride. Continue to live and love like the inhabitants of heaven. Let every one take care never to needlessly hurt the feelings of another; and let every one be careful never to take offence when it is not intended—and even if it is intended, we must not; for we are to love even our enemies, and to do good for evil. Nothing but religion can teach you this lesson. Keep so much love in your hearts, that you can bear to be told of your faults without being offended. Observe what St. Paul says, Gal. vi. 1. If one does wrong, or seems to be going out of the way, try all that you possibly can to bring him back. But do not speak or act roughly or harshly. That would be more likely to drive

him farther away. Speak as plainly and as closely as the case may require; but always in the spirit of meekness and love.—Those who are unfeelingly severe towards the failings of others, are very apt to fall into the same evils, or something as bad, themselves. Be severe against your own faults, but tender unto others. Consider the value of your own soul, and that every soul is as valuable as yours; therefore try to be the means of saving as many souls as you can. But especially never let one of your brethren go astray if you can possibly prevent it. Watch over each other, not with an evil eye, but in love. Forbear and forgive, even as Christ deals with you.

Take heed what you say. Never speak a word that would do harm if it should be told again. But if any one should speak imprudently, do not take offence, but forgive it. Backbiting and tale-bearing have done incalculable mischief, even among professors of religion. Keep at the utmost distance from these things. Let your conversation be always innocent and profitable; such as you can reflect upon with pleasure afterwards, when you are upon your knees before God.

Do not let the spirit of envy, of jealousy, or of pride, get among you. If one is more gifted in prayer, or in speaking, than another, do not envy him. If more notice should be taken of him, or if he should appear to be more admired, it will not injure you, nor give you pain, if you love your brother as well as you do yourself. Do not be jealous lest another should excel you; but in honour prefer one another. Let nothing be done through strife or vain glory.

Do not give way to the fear of man, nor to an indolent disposition, and so neglect your duty; but fear God, and be diligent in his service. On the other hand, never be forward and assuming; but keep modest and humble. Never suffer the devil to make you proud of any thing. Do not listen to the voice of flattery; and if you are tempted to think highly of yourself, or of your talents, drive away the mean and foolish thought, throw yourself at the feet of Jesus, consider what a wretched sinner you have been, how unfaithful you are, and that if there is any good thing in you, the Lord has given it to you to keep you from ruin—Why then should you be proud of it? A meek and quiet spirit is of much greater price in the sight of the Lord, than the most shining talents; and "he that humbleth himself as a little child, the same is greatest in the kingdom of heaven." "God resisteth the proud;" he even "hateth a proud look;" but he giveth more "grace to the humble." And "he that exalteth himself shall be abased; but he that humbleth himself shall be exalted."

"Neglect not the assembling of yourselves together;" but attend as constantly as possible to preaching, prayer-meeting,

and class. When you become weary of these duties; especially when you have no relish for prayer, and do not love to be closely examined in class, you will have much cause to be alarmed. Be particularly diligent in private prayer. Let not a trifle hinder you from your regular retirements. When in that delightful employment, try to get the true spirit of devotion—that you may not only ask, but receive. Try as much as possible to keep in the spirit of prayer all the day, in the midst of all your employments.

Religion admits of your being cheerful and pleasant; but always exercise a sense of the presence of the great God, to keep you from levity.

Do not choose the wicked for your companions; for if you do, you will soon catch their spirit. Try to convince them of the error of their ways; but do not join with them in folly. As you are obliged to be among them at work, be careful of your tempers, words, and actions. Perhaps they may be convinced by your conduct of the excellency of religion.

Be diligent in business; for I know that this is conducive to the growth of religion. A constant, steady employment, is a great blessing. Some of my happiest days have been when my hands were busily employed at work, and my heart rejoicing in the love of God. Even common honesty requires that you should be faithful to your employers. Idleness is destructive to both soul and body. Be frugal, in order that you may have the more to spare for the poor. Can you lay out money to gratify pride or luxury, when so many want bread? No. I hope you will prefer the refined pleasure of doing good, and of laying up a good foundation against the time to come. When you have leisure, read the scriptures, or some other good book, or employ your time in prayer, or profitable conversation. Particularly, my brethren, search the scriptures. Try to read at least a little every day. Follow no feelings nor impressions that are not consistent with scripture. Other books may also be useful. Too many of us neglect to improve our minds; but religion is certainly calculated to enlighten the understanding, as well as to purify the heart, and rectify the conduct.

Be very cautious in your intercourse with the female sex.—When you think it your duty to marry, do it in a prudent and Christian manner. Some have lost all their religion by imprudence in this respect; but I hope better things of you.—Do not take any step till you are in earnest, and think it your duty; and then take every step in the fear of the Lord. By these means, you will escape injury, and the Lord will direct your way. Many have married without suffering any loss to their souls, and this may be the case with you, if you keep serious, and always act as in the sight of God.

You are young, my dear brethren, and have all the heat of youthful passion, and many allurements to contend with. But the Lord will give you the victory, if you trust in him.

Try to keep your affections set upon things above. Do not let the glare of this world deceive you, "for the world passeth away." If you were to take to the pleasures of the world, you could not keep them long; for though you are now young, you will soon be old. Time rolls swiftly along. Those who are now bending with age, or mouldering in the grave, were a short time ago as young and healthy as any of you. Millions are cut off in the prime of life; and it may be the case with you or me. Let us then live in a state of constant readiness. We cannot have long to stay here, even at the very longest; and our time may be very short indeed.

I feel my own weakness and unworthiness, and that I need all the advice myself, which I have given to you. I am sorry, my dear brethren, that I have not set before you a brighter example. If you have seen any thing in my spirit or practice, that has not been according to the gospel, I warn you not to imitate me in that. If a person in whom you have the strongest confidence, should go astray, do not follow him. Follow CHRIST,—then will you go safely. Men are changeable creatures; the best may err—Numbers, alas! of the righteous, have fallen.—But if you follow your *Saviour*, HE will lead you through the path of righteousness, to the regions of eternal bliss.

God grant that this may be the case with you and me!

AMEN.

Religious and Missionary Intelligence.

For the Methodist Magazine.

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN THE WESTERN COUNTRY.

CONCLUSION OF THE

Introductory remarks to Short Sketches of Revivals of Religion, among the Methodists in the Western Country.

(Continued from page 353.)

No. VII.

FROM the divisions created in the Presbyterian Church by the Seperatists; the organization and then the dissolution of the Springfield presbytery by the Schismatics—their encouraging rather than discountenancing the wild exercises of their people; the Introduction of Shakerism into the West; the

apostacy of some of the subjects of the work, and the fall of others, cast, at first view rather a gloomy appearance not only on the revival but also on the good cause of Camp-meetings: These circumstances soured the minds also of some of the Methodist preachers against these meetings, and they were now discarded throughout Kentucky; so that, for many years in this state, a Camp-meeting was not to be heard of. But it was not in this state only, that we were to look for the benefits resulting to the Methodist Church from this revival. It is true, that in Kentucky the Methodists had their numbers very greatly augmented, but even this increase is inconsiderable in comparison with the benefits that flowed from another source, and yet continue so to do. We before mentioned, that the revival crossed the Ohio river. The North-West Territory was erected into the *State of Ohio* in 1803. Thither the Camp-meetings were transferred, and have never died! It was in this country that they flourished, and continue to prove a blessing to tens of thousands! The very venerable and dear old Bishop Asbury, as he struggled through this Western Country with his emaciated frame, when in Kentucky, and noticing the flight of these meetings into the State of Ohio, would frequently exclaim, "Oh sweet Ohio, thou hast duly appreciated the great blessings resulting from these religious privileges!"

Moved, as it were, by a spirit of enchantment, whilst the awful gloom was then hanging over Kentucky, in the sifting time of the Church, after the revival, hundreds, who in Kentucky had lost their lands by opposing claims, and thousands from choice during the years 1803, 4, 5, 6, were passing into the new state of Ohio; and settling on the Miamis, Scioto, Mad-River, Hockhocking and other places. This state had adopted its constitution; and its principles of government, and domestic habits were already highly favourable to religion, and afforded a blessed assylum for the Church in the wilderness.

New countries above all others are most favorable to religion; especially those that exclude slavery; and they are more particularly so in times of peace. Having turned his back upon the thronged settlement, the emigrant seeks a new country: He penetrates the heart of the wilderness, and chooses a place for his future habitation; and prepares for the accommodation of his family. When he is thus situated, although his condition may appear gloomy to some, if he be possessed of an enlightened understanding and a virtuous heart, he knows that though he may be deprived of some of the comforts and conveniencies of life, he is also aloof from many of the vices of the world; and he exults in his habitation. Here the slanderous tongue does not reach him: The watchings against the devices of a subtle enemy are past. Here all have sufficient employ in attention to

their own concerns. Neither do the encroachments of the fashionable vices of the age affect his family: He is here clear of the tumultuous and impatient scenes of the world. Here in tranquility he reviews his life; reflects on the fleeting moments of infancy, childhood and youth, gathers up the fragments of past experience, and solemnly lays the whole to heart. In humble devotion with his companion and children, he falls on his knees, morning and evening before that Almighty Being that created him, and adores his God: under his smiles his spirit is renewed day by day. He in fact begins to live anew. On the other hand, a friend of his youth, advanced to equal years, residing in the older settlement—in the habitation of his forefathers, reviews constantly spots and places, that bring a train of melancholy thoughts upon his mind. "In that bed," may he exclaim, "in that spot, in that room, an affectionate father, or mother, a loving brother or sister expired!" or what is more poignant as a parent; "there a sweet cherub—there a darling child smiled us an adieu! Under yon stately oak, for years the witness of my grief, is the repository of such and such an one! In yonder orchard, stand trees yet witnesses to my sorrow!" Every field, and every neighbouring house reminds him of departed friends! The Church itself, perhaps a venerable dome, proclaims to him that thousands who had trod its threshhold are no more.

Widely different is the situation of the emigrant in our Western Country. Hope buoys him up: a rising settlement surrounds him. New scenes, in succession, strike his mind. His past sufferings are forgotten: There is now no standing monument to remind him of them. If he was once associated with wicked company, the spell is now broken, and he chooses the good part. If formerly associated with the religious, his attachment becomes stronger; his devotion more fervent. His humble habitation prepared for public worship, becomes a Church: His household and neighbours form a religious assembly, and God is worshipped in spirit and in truth. A preacher is invited—or the persevering itinerant finds his way thither to administer the word of life. His heart is filled with the fulness of the Gospel; he is deeply engaged in the heavenly message, and proclaims a free salvation. How appropriate are the expressions of the prophet! "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." In the cabins and in the woods, the praises of Immanuel are chaunted, and hundreds, sometimes thousands, falling into the settlements, flow to the standard of the blessed Jesus. Such were the prospects of those who emigrated from Kentucky, and particularly from the older settlements, to the state of Ohio.

As early as the years 1799 and 1800, John Kobler, on the Miamis, and Henry Smith on the Scioto; and in 1802, James Quinn, on the Hockhocking, and the Muskingum, will be long remembered as the flaming missionaries in this country. Others equally praiseworthy, and whose names will be long and gratefully remembered, will be mentioned in our subsequent essays. It was as late as the month of August, 1803, that I had the satisfaction of hearing the first sermon ever preached by a Methodist preacher, in the now flourishing town of Cincinnati, in Ohio, with perhaps the exception of a sermon in the vicinity, preached by Mr. Kobler. The sermon to which I allude was preached by Mr. John Sale. His circuit then embraced what now comprehends nearly three Presiding Elders districts in extent of territory. At this period there was not a *Methodist* in Cincinnati to bid the stranger welcome! he preached in a tavern; but now upwards of seven hundred communicants fill the Church in this place!

But as it regards the cause of religion in these regions generally, to be situated as the first Methodist preachers have been in the West, or as those are, who are yet the first to penetrate the forests, and to follow up the wandering sheep in the wilderness, will be considered, in years to come, as a truly enviable station. Their names, if they have been flaming lights (and surely we have been and are yet blessed with such in a peculiar degree to the remotest regions of our settlements, even to the Mississippi, Missouri, &c. &c.) will be held, as it were, in everlasting remembrance. Generations who are yet to follow us, will speak of them with gratitude. Such a course is truly apostolic. "Such and such an one," like this or that apostle, it may be said, "was the first who planted the standard of the Redeemer's Kingdom in our country," or "in our settlement." On the very mounds where the yelling red savages pinioned the unfortunate and suffering prisoner to the stake, whose ashes are yet visible, have we heard the Everlasting truths of the Gospel proclaimed! On the very spot, on the Muskingum, where the equally barbarous white savages murdered and burned the Christian Moravian Indians, who had spent their last night, and last breath in prayer and praise, thousands have been assembled in Camp-meeting; the kingdom of the blessed Jesus has been proclaimed to wretched sinners, and the spirits of preachers and hearers have been greatly quickened at the recollection of the triumphant death of those humble and inoffensive Indians.—"This is the Lord's doings, and marvellous in our eyes."

THEOPHILUS ARMENIUS.

January 25, 1819.

(To be continued.)

Extract of a letter from Rev. Wm. M'Kendree, to Rev. T. Mason, Corresponding Secretary of the "*Missionary and Bible Society of the Methodist Episcopal Church in America*," in answer to a communication made to him, by order of the managers. In the letter of the Corresponding Secretary to Bishop M'Kendree, the formation of the Society was officially communicated, and information desired relative to the field for missionary labours generally, and especially in the Western and Southern extremities of the United States, and Territories; also relative to the necessary qualifications for missionaries designed for that country; particularly, whether it would be needful for them to be acquainted with the French and Spanish Languages.

Cincinnati, 9th August, 1819.

Dear Brother,

A few days ago I arrived at this place, where I received your letter, accompanied with some copies of the "Address and Constitution of the Missionary and Bible Society of the Methodist Episcopal Church." This cheered my spirits,—It revived my hope of being enabled to carry the Bible to the poor, to preach the gospel to thousands, at present not included in our charge, and especially to those, who like the Macedonians, continually urge us, saying, "Come and preach the gospel of life and salvation to us also."

Your plan meets my views of "preaching the gospel to every creature," better than any one I have yet seen. First, because that body of Missionaries which you intend to assist, (in order to render the most extensive service to the human family) have mutually agreed to renounce ease and worldly interest, and devote their time, their talents, and their labours.

They know no geographical boundaries; but like the gospel which they preach, embrace the poor as well as the rich of every nation and condition of men. And in order to perpetuate the inestimable blessings of the gospel to all classes of men, they voluntarily subject themselves to a system of rules and regulations, calculated to promote so desirable an end, and labour for the reformation and happiness of mankind, which is the ultimate design of the gospel.

Secondly, it promises that pecuniary aid, for want of which we have had the mortification of seeing many well devised plans frustrated, and many hopeful prospects fade away. It was hoped that our lack of service, arising from the want of men and means, would be made up to the public by the Missionaries of other denominations; but their systems are local, the Missionaries are at liberty to establish themselves to their best advantage for ease and temporal prosperity, and frequently they seem to do so. From what I hear, and what sometimes comes under my observation, they frequently travel from city to city,

from town to town, through the most prosperous neighbourhoods in the country, where churches are formed and the people blessed with useful ministers; or follow those hardy enterprising preachers who have opened the way into frontier settlements, and establish themselves as ministers or school-masters, thus entering into other men's labours.

By such measures the grand and most important object of the gospel mission is defeated.—The poor, the afflicted, and the most needy are not attended to, while many, very many who arrange themselves under the minister, and are considered his crown of rejoicing, are such as have only a name to live while they are dead. But *all* the missionaries are not of this description: some of them are very useful, and we rejoice to see, and hear, of the work of the Lord, the triumphs of the gospel, and of good done among the people, by whatever instrument.

You are sufficiently acquainted with the state of things in Canada.

Florida, the state of Louisiana, and the Missouri Territory form our Western frontiers, and furnish a large field for missionary enterprize: in those bounds there are many French, some of them friendly to our views of religion. We have establishments at New-Orleans, Mobile, through the Alabama, on Red-River, Washataw, Arkinsas and Missouri. We have regular circuits formed through the country north of this, but as they extend over a vast tract of country, they leave room for considerable missionary labours.

Believing that it would be productive of much good, we have long wished for, and frequently endeavoured to procure ministers who would be itinerant missionaries indeed, to send to our western frontiers to preach to the inhabitants in French; but we have hitherto been disappointed. To understand the Spanish language would be an additional benefit, but is not essentially necessary.

Thus far the Lord has been pleased, in the abundance of his goodness, mercifully to spare me. By his grace, and the assistance of many well-wishers to his cause, I have been supported in weakness, and enabled to visit New-Orleans, and the churches through the state of Mississippi, and to travel through the Indian nations. I have had the advantage of mineral springs, and the advice of excellent physicians; and above all, though I could render but little service, have had the inexpressible pleasure of seeing the work of the Lord gloriously triumphing at a number of popular meetings in the woods, where many professed to be converted.

Your affectionate brother in Christ.

WM. M'KENDREE.

EXTRACT OF A LETTER FROM BISHOP ROBERTS, TO J. SOULE, DATED, NEW-LANCASTER, OHIO, AUGUST 25, 1819.

The work of Lord is progressing within the bounds of this Conference in a glorious manner. Great additions both in the ministry and membership. At the late Conference three preachers were re-admitted, twenty-seven received on trial, and only one located. From the numbers returned from the several circuits and stations, it appears that the increase is upwards of six thousand in this Conference the last year.

The Ohio Conference warmly approved the establishment of the "Missionary and Bible Society of the Methodist Episcopal Church." They fixed on Chillicothe as the place where the centre Society should be established; and the Rev. Truman Bishop is chosen as their Vice-President for the parent Society.

They have likewise established a mission among the Indians at Upper Sandusky; and it is in contemplation to send a missionary among the Cherokees on the Arkansaw.

R. R. ROBERTS.

It is with no ordinary pleasure we witness the deep and general interest which is taken by the several Annual Conferences, and by the members and friends of the Methodist Episcopal Church, in the success and prosperity of the "Missionary and Bible Society, formed in this City. Under the superintending providence of God, we trust this Institution will be no ordinary auxiliary to the spread of evangelical Christianity. Wishing success to every Institution which has the circulation of the sacred writings, and the proclamation of the "glorious Gospel" to perishing souls, as its objects, we cannot but rejoice in the present auspicious prospect of the benefits which thousands of precious souls may derive from the establishment of this Society.

Two auxiliary societies have already been formed in this City, under circumstances peculiarly favourable; one entitled, "The Young Men's Missionary and Bible Society in New-York;" and the other "The New-York Female Missionary and Bible Society." Examples of this kind, we hope and trust, will be followed by females and young gentlemen attached to the ministry of the Methodist through these United States.

EDITORS.

Poetry.

For the Methodist Magazine.

SYMPATHY.

"*Homo, sum, humani nihil a me alienum puto.*"
"Rejoice with them that do rejoice, and weep with them that weep." St, Paul.

Ah! weep not thus at human woe,
Fly madd'ning melancholy;
Lov'st thou the land where thistles grow,
The regions of eternal snow,
The climate where tornados blow?
What mournful folly!

Am I not born of common birth?
Is not the clod my mother?
The child of woe that ne'er knew mirth,
The wretch devoid of moral worth,
The meanest slave upon the earth,
He is my brother.

Then I *will* weep at human woe,
And joy at human bliss;
Grief's sons and daughters here below,
Their suff'rings and their wants I know,
I mark the sadd'ning bosom's throe,
And weep at this.

The eastern world unto thy sight
Is gloomy, dark, and dreary;
Asia immerg'd in pagan night,
On Afric's coast the sanguine fight,
From Europe's shores soft Pity's flight
Of bloodshed weary.

Columbian, seek thy native strand,
And give thy sorrows o'er;
Here love and joy walk hand in hand,
Peace smiles benignant on the land,
Nor knows the tyrant's stern command,
Our happy shore.

In tropic climes the despot's throne
Unto its basement shatter'd;
Soon, soon shall cease the poor man's groan,
The Indian's wail, the Negro's moan,
The sad complaint in dungeon lone
Of captive fetter'd.

Then, weep, my soul, at human woe,
Rejoice at human bliss;
Where'er the storms of trouble blow
Let sympathising sorrows flow,
Mourn thou with those who mourn below,
Share their distress.

Now change the scene, oh! sweet surprise!
Attune a cheerful voice;
See love descending from the skies,
On a bright cloud the seraph flies,
No longer heard the orphan's cries,
Sooth'd are the widow's mournful sighs,
Wip'd are the tears from mis'ry's eyes,
From dungeons dark the captives rise,
My soul REJOICE!

A. Z.

2 Kings xix. 35.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold:
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
The host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still!

And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on his mail,
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

THE

METHODIST MAGAZINE,

FOR NOVEMBER, 1819.

Divinity.

ON THE STUDY OF DIVINITY.

(Continued from page 365.)

CHAPTER VIII.

ON THE INSPIRATION OF THE SACRED SCRIPTURES.

AFTER having stated the nature of *Inspiration* in general, and of that kind of it, which, as we apprehend, is to be ascribed to the *New-Testament:* We endeavoured to prove, that this sacred book was undoubtedly written by such Inspiration. Now in the same manner, and by the same kind of arguments, may the Inspiration of the *Old Testament* be proved. We have shewn in a former chapter, that the books are *genuine*, and that the history which they contain is *credible:* from which premises, the inspiration of these books may easily be inferred, by a train of arguments similar to that which we pursued in the foregoing chapter.

For the *genuineness* and *credibility* of these books being supposed to be evinced, we may soon shew that they were written by a *superintendant* inspiration: And this we may argue, not merely, or chiefly, from the tradition to this purpose, so generally and so early prevailing in the Jewish church,—though that is considerable; nor even from those very signal and glorious *internal evidences*, of various kinds, which every competent judge may easily see and feel; but from surveying the *characters* and *circumstances* of the *persons*, by whom the several books were written, in comparison with the genius of that dispensation, under which they lived and wrote. This may, in all the branches of the argument, be proved in this way, with the greatest facility and strength, concerning *Moses*, and *his writings;* and when the authority of the Pentateuch is established, that of the most

material *succeeding books* stands in so plain and natural a connection with it, that I think few have been found, at least since the controversy between the Jews and Samaritans, who have in good earnest allowed Moses to be a *messenger from heaven*, and denied the *Inspiration* of the *Prophets*, and of the books which we receive as written by them.

But there is one argument for the *Inspiration* of the *Old Testament*, entirely independent on the foregoing; which a few words may set in a clear light, and which must be satisfactory to all. I mean,—that the *Inspiration*, and consequently the *Genuineness* and *Credibility* of the *Old-Testament* may be certainly inferred from *that of the New*; because our Lord and his Apostles were so far from charging the Scribes and Pharisees, (who on all proper occasions are censured so freely,) with having introduced into the sacred volume any merely human compositions; that on the contrary, they not only recommend a diligent and constant perusal of these scriptures, as of the greatest importance to men's eternal happiness; but speak of them as *Divine Oracles*, and as written by the extraordinary influence of the *Holy Spirit* upon the minds of the Authors.

I desire that the following *list of Scriptures* may be attentively consulted, and reflected on, in this view. I might have added a great many more, indeed *several hundreds*, in which the sacred writers of the *New Testament* argue from those of the *Old*, in such a manner as nothing could have justified, but a firm persuasion, that they were divinely inspired. Now as the Jews always allowed, "that the testimony of an approved prophet was sufficient to confirm the mission of one, who was supported by it:" So I think every reasonable man will readily conclude, that no *inspired* person can *erroneously* attest *another* to be *inspired:* And indeed the very definition of *Plenary Inspiration*, as stated in the former chapter, absolutely excludes any room for cavilling on so plain a head. I throw the particular passages, which I choose to mention, into the margin below;* and he must be a very indolent enquirer into a question of so much importance, who does not think it worth his while to turn carefully to them, unless he has already such a conviction of the argument, that it should need no farther to be illustrated or confirmed.

It may perhaps be necessary to obviate an objection to this argument; against which it may be urged, "that as the *authority*

* John v. 39. Matt. iv. 4, 7, 10. Mark xii. 24, Luke x. 26, 27. Matt. v. 17, 18. xxi. 42. xxii. 29, 31 43. xxiv. 15. xxvi. 54, 56. Luke i. 67, 69, 70. xvi. 31. xxiv. 25, 27. John x. 35. Acts ii. 16, 25. iii. 22, 24. iv. 25. xvii. 11. xviii. 24, 28. xxviii. 25. Rom. iii. 2, 10. ix. 25, 27, 29. x. 5, 11, 16. xv. 4, 16, 6. 1 Cor. x. 11. 2 Cor. iv. 13. vi. 16, 17. Gal. iii. 8. 1 Tim. v. 18. 2 Tim. iii. 15, 16. Heb. i. 1, 5, 13. iii. 7. James ii. 8. iv. 5, 6. 1 Pet. i. 10, 12. 2 Pet. i. 19, 21.

of the *New-Testament*, is in part proved from the prophecies of the *Old*, the argument here offered is circular." To which I would answer, 1. That if we were to take *this medium alone*, we must indeed subtract from the proof of Christianity, all that branch of its evidence, which grows from *prophecies* in the *Old-Testament;*—and then all that arises from *miracles*, *internal arguments* and the *wonderful events*, which have followed its first promulgation, would stand in their full force, first to *demonstrate*, I think to high satisfaction, the *Divine Original* of the *New-Testament*, and then to prove the *Authority* of the *Old*. 2. That most of the enemies of the *Mosaic* and Christian *Revelations*, do nevertheless own those which we call the prophetical books of the *Old-Testament*, to be *more antient* than the *New:* And on this foundation alone, without first taking for granted, that they are either inspired or genuine, we derive an argument for Christianity from their *mere existence;* and then may argue backward, that they were divinely inspired, and therefore genuine; and so by a farther consequence may infer from them the *Divine Authority* of the *Mosaic Religion*, which they so evidently attest; which is an argument something distinct from the testimony of the authors of the *New-Testament*, but sufficiently important to deserve a mention.

Let me be allowed also to observe, that those numerous and various *Predictions* found in the *Old-Testament*, afford a strong evidence, not only of the truth of the grand facts in it, but of the Inspiration of a considerable part of it. For they refer to a multitude of events, several of them utterly unexampled before, which no human sagacity could possibly have foreseen, and which nevertheless happened exactly according to *these Predictions*.

Thus then we have proved, that the *Holy Scriptures* are in reality what they are called, *The Word of God*, as being of divine inspiration; "the sacred writers of which, (as Justin Martyr elegantly expresses it) had not need of any art to compose their works; all that was required on their parts was, that they should have a *purified* mind, wherein to receive the operation of the Holy Ghost who descending from heaven, as a *musical bow*, all divine, made use of upright men, as a musical instrument, to reveal to us the knowledge of divine things."

CHAPTER IX.

ON THE ELEGANCE AND DIGNITY OF THE SACRED SCRIPTURES.

After what we have offered in proof of the *Authenticity* and *Divine Inspiration* of the sacred Scriptures, we imagined it might not be improper to close the subject, with some observations on the excellency of these holy books. And as nothing

can better express our own sentiments on this head, nor be more acceptable, we are persuaded, to our readers, than the following descant, by a writer* much esteemed, we here subjoin it without further apology.

"The Scriptures are certainly an inexhaustible fund of materials, for the most delightful and ennobling discourse. When we consider the Author of those sacred books, that they came originally from *heaven*, were dictated by *divine* wisdom, have the same *consummate* excellence as the works of creation, it is really surprising, that we are not always searching, by study, by meditation, or converse, into one or other of those grand volumes.

When *Secker* preaches, or *Murray* pleads, the church is crowded, and the bar is thronged. When *Spence* produces the refinements of criticism, or *Young* displays the graces of poetry; the press toils, yet is scarce able to supply the demands of the public. Are we *eager* to hear, and *impatient* to purchase, what proceeds from such eloquent tongues, and masterly pens? And can we be *coldly indifferent* when, not the most accomplished of mankind, not the most exalted of creatures, but the adorable Author of all wisdom, speaks in his revealed word? Strange! that our attention does not *hang* upon the venerable accents, and our talk *dwell* upon the incomparable truths!

For would you see *History*, in all her *simplicity*, and all her *force;* most beautifully easy, yet irresistibly striking? See her, or rather *feel* her energy, touching the nicest movements of the soul, and triumphing over all our passions, in the inimitable narrative of Joseph's life. The representation of *Esau's* bitter distress; the conversation pieces of *Jonathan* and his gallant friend; the memorable journal of the disciples going to *Emmaus;* are finished models of the *impassioned* and *affecting*.—Here is nothing studied; no flights of fancy; no embellishments of oratory. Yet how inferior is the episode of *Nisius* and *Eurialus* in Virgil, though worked up by the most masterly hand in the world, to the undissembled artless fervency of these scriptural scketches!

Are we pleased with the elevation and dignity of an *Heroic Poem;* or the tenderness and perplexity of a *dramatic* performance? In the book of *Job* they are both united, and both unequalled. Conformably to the exactest rules of art, as the action advances, the incidents are more alarming, and the images more magnificent. The Language glows, and the Pathos swells. Till, at last, the Deity himself makes his entrance. He speaks from the whirlwind, and summons the creation: Summons heaven and all its shining host; the elements, and their most won-

* See Hervey's *Theron* and *Aspasio*. Vol. I.

derful productions, to vouch for the wisdom of his providential dispositions. His word strikes terror, and flashes conviction: decides the momentous controversy, and closes the august drama with all possible solemnity and grandeur.

If we sometimes choose a *plaintive* strain; such as softens the mind, and soothes an agreeable melancholy: Are any of the ancient tragedies superior in the eloquence of mourning, to David's pathetic elegy on his beloved Jonathan, to his most passionate and inconsolable moan over his lovely but unhappy Absalom; or to that melodious woe, which warbles and bleeds in every line of Jeremiah's lamentations?

Would you be entertained with the daring sublimity of *Homer*, or the correct majesty of *Virgil?* with the expressive delicacy of *Horace*, or the rapid excursions of *Pindar?* Behold them joined, behold them excelled in the odes of *Moses*, and the eucharistic hymn of *Deborah;* in the exalted devotion of the *Psalms*, and the glorious enthusiasm of the Prophets. Only with this difference, that the former are *tuneful triflers*, and amuse the fancy with empty fiction; the latter are teachers sent from God, and make the soul *wise unto salvation.*

Are we admirers of *Antiquity?* Here we are led back, beyond the universal Deluge, and far beyond the date of any other annals. We are introduced among the earliest inhabitants of the earth. We take a view of mankind in their undisguised primitive plainness, and when the days of their life were but little short of a thousand years. We are brought acquainted with the original of nations, with the creation of the world, and with the birth of time itself.

Are we delighted with *vast* achievements? where is any thing comparable to the miracles in Egypt, and the wonders in the field of Zoan? To the memoirs of the Israelites, passing through the depths of the sea; sojourning in the inhospitable deserts; and conquering the kingdoms of Canaan? Where shall we meet with instances of martial bravery, equal to the prodigious exploits of the *Judges;* or the adventurous deeds of *Jesse's* valiant son, and his matchless band of worthies?—Here we behold the fundamental laws of the universe, sometimes suspended, sometimes reversed: and not only the current of *Jordan*, but the course of nature controled. In short, when we enter the field of Scripture, we tread—on *enchanted*, shall I say? rather on *consecrated* ground. Where astonishment and awe are awakened at every turn. Where is all, more than all, the *marvellous* of romance, connected with all the precision and sanctity of truth.

If we want *maxims* of *wisdom*, or have a taste for the *Laconic style*, how copiously may our wants be supplied, and how delicately our taste gratified! especially in the book of *Proverbs*,

Ecclesiastes, and some of the *minor* Prophets.—Here are the most sage lessons of instruction; adapted to every circumstance of life; formed upon the experience of all preceding ages; and perfected by the unerring SPIRIT of Inspiration.—These delivered, with such remarkable conciseness, that one might venture to say, every word is a sentence. At least, every sentence may be called an *apothegm;* sparkling with brightness of thought, or weighty with the solidity of sense. The whole, like a profusion of pearls, *each* containing in a very small compass, a value almost immense, all heaped up, (as an ingenious critic speaks,) with a confused magnificence, above all order.

If we look for *strength* of *reasoning*, and *warmth* of *exhortation:* the *insinuating arts* of genteel address, or the *manly boldness* of impartial reproof: All the thunder of the orator, without any of his ostentation; all the politeness of the courtier, without any of his flattery; let us have recourse to the Acts of the Apostles, and to the epistles of St. *Paul*. These are a *specimen*, or rather these are the *standard* of them all.

Are you fond of *Pastoral*, in all its graces? Never have we seen such exquisite touches of rural painting, or such sweet images of endeared affection, as in *The Song of Songs*, which is *Solomon's*. All the brilliant and amiable appearances in nature are employed, to delineate the tenderness of his heart, who is *Love* itself; to portray the beauty of *his* person, who is the *chiefest among ten thousand;* and describe the happiness of *those* souls, whose *fellowship is with the Father, and with his Son Jesus Christ.*

(To be concluded in the next.)

Biography.

MEMOIR OF THE LATE MR. WM. APPLETON.

(Continued from page 373.)

MAY 17, Sheffield. This morning, when I rose, I found my soul very barren and lifeless, for which I could not account, as when I retired to rest last night my soul was happy in God. I humbled myself before the Lord, and he has graciously visited me. O how good is God to me! I never felt my own weakness as at the present. I receive my momentary salvation with fear and trembling. I long for a revival of the work of God in this place. May I not labour in vain, and spend my strength for nought!

"June 19, Sheffield. This morning, when I awoke, I was overwhelmed with the presence of God; and glory be to his holy name, he has made use of me, as an instrument in his hands of preaching liberty to the captives in this populous town. I feel the delight of my heart is to be employed in my blessed Master's work, and as it is very likely I shall be removed from this circuit, I long for that preparation of soul which will send me up to the people, with whom I shall be called to labour the ensuing year, in all the fulness of the gospel of peace, and the full enjoyment of his love.

Sept. 25, Rochester. This morning my soul was much drawn out after God in behalf of a good Sabbath; but I have not felt quite at home while preaching this morning. But I thank thee, blessed Jesus, thou hast been better unto me than all my boding fears; thou hast, this night, expanded my views, enlarged my desires, and filled my soul with thy communicable fulness. O that thou wouldest bless the word delivered by thy unworthy dust, and thou shalt have all the glory.

October 4, Gravesend. Lord! what a worm! and yet thou deignest to visit me; I have the love of God in my heart, but my soul 'for all thy fulness cries, for all thou hast and art.' I have visited seven sick families this morning, and while praying and conversing with them, I had a gracious visit from my heavenly Father:

"O that all the world my Saviour knew,
Then all the world would love him too."

"November 12, Rochester. I have nothing to boast of, though all is well within at the present. God is with me; but many times lately I have had cause for jealousy over myself. Thou knowest O my God, that I would not give place to any thing that would grieve thy Spirit. I leave myself with thee, praying thee to guide and direct me in all my ways. I desire to live as I would wish to die; therefore, O my most merciful Father, if thou wilt allow me to know thy will concerning me, I will suffer any thing thou choosest to inflict.

"December 18, Sheerness, seven in the morning. O blessed Jesus, do thou enable me to bring some poor sinner to thee this day: I long for the salvation of precious immortal souls. I thirst and pant for a revival of thy work in this place. I never felt my own nothingness as at the present. My mind is deeply affected with the importance of the work that lies before me; but I feel thy consoling power already, the witness of thy Holy Spirit, that thou wilt stand by me in the trying hour; enough, Lord, this is all I want.—Eleven o'clock on Sunday night. I bless God, this has been one of the best days of my life; and my soul is now

so full of his Divine love that I can scarcely write. O what a heavenly, glorious, melting power! O what a view of the crucified Redeemer do I enjoy! all is peace; Christ is my all and in all.

"January 1, 1813, Rochester. 'God is love.' I have this morning called to mind the first time I entered into covenant with God; and I have found him faithful, and would this moment engage myself again in his service, desiring only bread to eat and raiment to put on, his power to save me, his presence to go with me, his Spirit to comfort me, his word to sanctify me, and a place in his kingdom, that I may be forever with the Lord.—Now, O most merciful Father, I do engage on my part, thy grace helping me, to live in thy fear, to be faithful to the strivings and drawings of thy Holy Spirit, to preach thy Word in season and out of season, neither to know nor serve any other god but thee; to love thee with all my heart, to watch over thy poor, and love and feed them, as thou shalt give me ability, to do thy will in all things, and at all times, sleeping or waking, in public and in private, at home as in the circuit, in life and death, and for ever, Amen.—God has accepted me.—WILLIAM APPLETON.

"February 3, Sheerness. This morning has been employed in reading the Magazine for the present month, and my mind has been deeply affected while reading the letters from the missionaries. O! what have I been doing all the last year! what efforts have I made to bring souls to Jesus when compared with the labours of those blessed men? But, O my God, thou knowest how I long for souls to be brought to the knowledge of the truth; nothing however but Divine grace can accomplish this work. Lord, make me useful. Send me to any part of thy vineyard, only give me immortal souls for my hire.

"March 1, Gravesend. This day I have been very unwell, and particularly this evening, my poor body was quite out of order with a sick head ache; but as it was my duty to preach, if I could stand or speak, I went, trusting in the Lord, and found him, as I have many times before, a present help in the time of need. My body was healed, and my soul much blessed. I rejoice in his love, and delight in his work. O my God, do thou fully prepare me for thy work on the approaching Sabbath. Help me to bring a poor sinner to Jesus, and for thy name's sake bless the people, and revive thy work in this place.

"April 20, Rochester. When I rose this morning my soul was happy in its God; but I have had many inward conflicts to day. I long to know and do the will of God in all things. I pray that thou wilt go before me, and direct me in all my ways. I would not take a single step towards any thing, if I knew it, without a conscious sense of thine approbation; but I am very jealous of myself, for I have long proved that I cannot keep myself a mo-

ment without thy grace assisting me. Lord, keep thy dust, and save and direct thy servant.

"May 2. I find the want of a closer walk with God. I, at this time, enjoy much peace within, and a solemn sense of the presence of God; but I long to be fully conformed to his image; to think, to act, to speak continually as in the presence of him whom I serve. I am determined, the Lord being my helper, to improve my time, my talents, and my all, more to him than ever. O do thou guide my will, preserve my affections, and direct me in all thy ways, and may I glorify thy name in all things.

"June 6, Sheerness. This morning my soul returns to its centre. God is ready to meet me; and I feel a desire to give myself afresh to him. The Lord was with me while visiting the sick, and in preaching this evening; but I feel a constant fear lest I should do any thing to displease God. O Lord, I beseech thee to keep thy unworthy dust in the path thou wouldest have me to walk in.

"July 4, Rochester. This morning I found it good to wait upon the Lord. I have walked eighteen miles this day, and the Lord has been with me, and brought me up to this place again. I feel athirst for the fulness of the gospel of peace. O, my God, make me a blessing to this people. I am thine, do with me just as seemeth good and right in thy sight, only enable me to glorify thee, give me grace to suffer as well as to do thy will.

September 9. O, my God, pardon my importunity, seeing I make bold to call thee my Father, and subscribe myself thy son, thy servant, thy messenger. Thou knowest what I feel; I need not lay my heart open to thee; thou seest the inmost recesses thereof. I can appeal to thee, my God, that I keep nothing back from thee, therefore hear my cry. If it be thy will, make my way plain before me in this business; and which ever way it terminates, it shall be for thy glory and my everlasting good. The Lord is with me, I would not take a thousand worlds for what I now feel.

"September 27, Sheerness. This day has been a day of many mercies; and glory be to God, I find my soul happy and humbled before him for all his goodness towards me, the most unworthy of his servants. In private my heart has been melted with his Divine presence, and in preaching this evening I was more than usually favoured. I felt, and understand the people felt also. O may my soul remain at the feet of Jesus!

"October 4. This morning, when I rose, I found all was well within. Mr. Toase, Mr. King, and myself, took a sail to Sheerness, to see Mr. Griffith, it being his birth day. We spent a profitable time together; I feel I love him with all the affection

of a son, and I pray God to spare him yet, many years, to his church, his people, and his family.

"October 19, Sheerness. I have been much blessed in my studies this day, having a nearness of access to a throne of grace, and finding the Lord with me in my work. Truly, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever; but this afternoon I was affected with a sudden depression of spirits, or rather a loss of a consciousness of the presence of God, occasioned by the following circumstance: I had it impressed upon my mind to visit a poor widow, but when I went out in order to go to the place, I was met by a little boy, who informed me that his mother was better, and able to sit up; I therefore went to take tea with a friend, but not being able to account for what I then felt, I determined to call upon the poor widow before I went to Queenborough. When I entered her room and saw her situation, it made my heart ache; but the Lord soon broke in upon my soul, and I found it to be one of the happiest seasons of my life that I could in any measure supply her wants. I always feel as though I had found a great treasure when I find a poor deserving person. I then went to Queenborough, preached with liberty, and formed a class. May the Lord himself crown the formation of that class with his blessing!

"November 2, Gravesend. I find my soul very happy in the love of God, and I desire to give myself, with all I have and am, once more to him, who has so graciously preserved me this day. While riding to Gravesend my horse fell under me and threw me over his head. At the time I was perfectly collected, and I called upon God, and he delivered me, so that I received no injury. I could not but suppose that angels then ministered to my necessity in an extraordinary manner, as I was thrown with great force on the ground. My horse galloped from me, and was stopped near Gravesend. I want a more grateful heart for all thy goodness and mercy towards me, O my God.

"December 6. I find that I am in Christ, and that he is with me, and that I can sit under the shadow of his wing, and confide in his faithfulness. I never needed confidence in thee, O God, more than at the present. I dare not trust myself for one moment. I know that I am exposed to danger this day. Lord, prepare thy servant to bear a faithful testimony for thee, and prepare me for whatever lieth before me. I can appeal to thee, I long to be kept by thy power, directed by thy unerring wisdom, guided by thy Spirit, filled with thy love, supported by thy arm, and blessed with thy approbation. Lord, I am thine, save me.

"December 18, Sheerness. I never felt my own nothingness as at the present. My mind is deeply affected with the importance of the work that is before me. O blessed Jesus, do thou enable me to bring some poor sinner to thee this day. I feel athirst and a longing desire to save precious souls. I have a blessed foretaste: may this only be a prelude to what I may experience this day. Now, Lord Jesus, my blessed Master, go with thy dust into the assembled congregation, and water them as with dew from heaven. May thy presence be felt universally. I leave myself in thy hands; stand by me in the time of need.

"January 1, 1814, Rochester. O, my God, why is it thus with me, that the most unworthy of all thy creatures should be thus favoured. I think I never received a greater baptism than this. This is the presence of my Jesus, my Master, and my God. I stand before thee, divested of the world, and ask thy love for my inheritance, thy glory to be my delight, and souls, immortal souls, for my companions, to the mansions thou art gone to prepare for us; and all other blessings I will receive as from thee, and enjoy them in and through thee. Now, O most merciful Father, I do solemnly give myself, with all I have and am, to thee; covenanting to go any where, to become any thing or nothing, to suffer when called to it, as well as to do thy will. Lord, it is in thy name I trust; upon thy arm do I depend; O save me unto the end.

"January 7, Rochester. My mind is happy in God; but much tried by some unkind friends. I hope the Lord will give me strength to stand in the suffering hour. I find all the grace I have in full exercise: the Lord is with me, and I know he approves, though they oppose. Yes, Lord, thou art my stay and my rock.

"January 8. This has been a happy day. What have my eyes beheld, and what have my ears heard, and what has my heart felt! O Lord, thou knowest. The storm has blown over, and my soul has taken harbour under the shadow of the cross. I find that God is still my stay, and truly he is love. I must now prepare for Sheerness; but first, O my God, suffer me not to leave this place without an assurance of a good day to-morrow: I leave myself in thy hands.

"February 5, Rochester. This day my soul has been exceedingly happy in the Lord; I have a good hope that my blessed Master will favour me with a good day. My language is, Lord, help thy feeble dust, and give me power and wisdom to glorify thee. O may I bring poor sinners to thee in the arms of faith and prayer; do thou soften, melt, and break their stony hearts, and then do thou heal and make them pure.

"March 8, Gravesend. I am more than ever blessed in my own soul; I found the presence of the Lord to be with me while visiting the sick of this place. O for more gratitude to God for all his mercies. May I be humbled at the feet of Jesus. I hope to spend and be spent in his service. I find increasing pleasure in the work of the Lord.

"April 5, Sheerness. Come, Lord, and take full possession of my heart, and own and bless me abundantly; I give myself again to thee. Prepare me, O my God, more than ever for thy work. May I bring sinners to Jesus Christ; but who is sufficient for these things? Nothing but Divine assistance can accomplish this; the work is thine, Almighty God, and may I live and die in it."

(To be concluded in the next.)

Scripture Illustrated.

ON THE WITNESS OF THE SPIRIT.—ENG. METHODIST MAGAZINE.

When the humble mourner, under a deep conviction of his guilt, and weeping at the footstool of divine mercy, earnestly pleads with God for a knowledge of his pardoning love, he certainly does not, at that time enjoy that testimony of the divine favour which is satisfactory to him. And yet we cannot doubt but God is, at all times, equally disposed to receive returning sinners, and pardon them when they comply with the terms required in the Gospel: one of which is, faith in the Lord Jesus Christ. For, "to him give all the Prophets witness that, through his name, whosoever believeth on him shall receive remission of sins." "And with the heart man believeth unto righteousness," or justification. On the other hand it is declared, "he that believeth not is condemned already, and he that believeth not on the Son shall not see life." From which passages of Scripture it appears, that before a person is enabled to believe on the Lord Jesus, he is a stranger to the justifying grace of God, and abides under condemnation.

Some pious persons have supposed that we may be in the favour of God, without having the evidence or testimony of it in our own souls; which mistake may have arisen from confounding the scriptural marks of acceptance through Christ, which every believer must, in some degree, enjoy; with that strong, overflowing joy and consolation, which God, in some particular instances, and at some peculiar seasons, grants to his people.

The following are some of the plain scriptural marks, laid down by the sacred writers, of a justified state:

St. Paul declares, that *being justified by Faith, we have peace with God;* which undoubtedly means, not only that God is at peace with us, but that we have peace of conscience, and that the sense of the Divine displeasure is removed; as it is expressed in other passages, "There is now no condemnation to them who are in Christ Jesus," compared with "If our heart condemn us not, then have we confidence towards God." He also mentions that *the love of God is shed abroad in the hearts* of such, *by the Holy Ghost which is given unto* them. The Apostle does not intend merely to inform us, that God *loves us*, but that we feel a return of love to him in our hearts. And St. John says, "*Every one that loveth is born of God, and knoweth God.*" Now is it possible that a person, who is under distress of mind for his past sins, and walks in sorrow and anguish, with a sense of guilt upon his conscience; can, at the same time have these marks of being justified before God? have peace with him, and peace of mind, and feel the love of God shed abroad in his heart, by the Holy Ghost given to him? Each of the blessings here mentioned, as is clear from the Oracles of truth, belongs to that soul which is justified by faith in the Redeemer, and we know not how it is possible for a person to possess them, and not be conscious thereof.

Another solemn declaration of St. Paul is, that *if any man have not the Spirit of Christ, he is none of his.* And to shew what he means by *having the Spirit of Christ*, he proceeds to observe, that *as many as are led by the Spirit of God, are the sons of God*— that they have *received, not the Spirit of bondage to fear, but the Spirit of adoption whereby they cry Abba Father;* and that *the Spirit of God beareth witness with their spirits that they are the children of God.* So that it appears, if we belong to Christ, or are the children of God, we have the witness of the Spirit. And it is evident the witnessing Spirit must be something distinct from, or additional to the witness of our own spirits; for we must be, in a measure at least, holy in heart and life, before we can be conscious, or have the witness of our own spirits that we are so. But we must love God, before we can be, properly speaking, holy at all, the love of God being the root of all holiness. Now we cannot love God, till we know he loves us; for, says St. John, *We love him because he first loved us.*— And we cannot know his pardoning love to us till his Spirit manifests it to our spirits. For, *The things of God knoweth no man, but by the Spirit of God; And we must receive the Spirit of God, that we may know the things which are freely given to us of God,* 1 Cor. ii. 11, 12. And to the same purpose, testifies St. John, declaring, *He that believeth hath the witness in himself.* May we not then from these passages draw this conclusion, that if we are the children of God, we have the witness of the Spirit; and if

we have not that witness, that we have just reason to fear that we are not God's children?

Zechariah, the father of John the Baptist, rejoiced that Jesus would *give the knowledge of salvation to his people by the remission of their sins*, Luke i. 77. Is it then impossible, or unnecessary for the disciples of Christ to know that their sins are remitted? Surely without knowing this, it is impossible they should know that they are in a state of salvation, or in such a state, that if they die therein they will be saved eternally.

We can scarcely suppose, that the Prodigal has been received into his father's house, has been clothed, fed, and is surrounded with friends, and at the same time that he should imagine himself to be under his father's displeasure, to be in a far country, naked, hungry, and amongst enemies. On the other hand, however convinced he may be of his folly, however penitent or humbled, he cannot believe that he has been received by his father, welcomed into the family, is fed and clothed, before he has actually returned, and known that these circumstances have really taken place.

But, leaving the metaphor; Is it probable that God should have graciously received the returning penitent, freely pardoned every past transgression, have adopted him into his family, and yet should still suffer him, as a poor disconsolate mourner, to continue in a state of distress, through an apprehension that he is under the Divine displeasure, and through feeling the burden of his sins still pressing his soul.

If it be replied, "Only let the person believe in Christ, and in the promises of pardon and salvation through him, and he will be happy." We answer, Yes: because he will then be justified by faith, and the blessed effects of justification will arise in his soul. But to teach that a person is justified while he does not believe in these respects, and that he is only to believe after he is justified, that his soul may be delivered from sorrow and anguish, appears to have a dangerous tendency, and to be contrary to the general tenor of the word of God.

Although it is very common, and perhaps not at all unfashionable, in the religious world to deny this important doctrine of the testimony of God's Spirit, yet I do not recollect one single passage of the sacred writings which has been quoted as a fair ground to support that denial. The arguments generally produced are, that it is *enthusiasm*, or *presumption*, to profess to have received, or to expect this witness; or that many characters of approved piety, make no pretensions to any thing of the kind, and therefore that it must be unnecessary. But *to the law and to the Testimony*. The word of God must be our guide if we mean to walk safely, and be found such as the great judge will approve of in that day when we shall appear at his tribunal.

It is undoubtedly our privilege to enjoy a sense of the favour of God, and to walk in the light of his countenance. And when, being redeemed by the blood of Christ, we are brought into the glorious liberty of the sons of God; we may *stand fast in the liberty wherewith Christ hath made us free;* having our *hope full of* a blessed and glorious *immortality.* Then shall our *peace flow as a river, and our righteousness as the waves of the sea.*

The Attributes of God Displayed.

DESCRIPTION OF THE MAMMOTH CAVE IN THE COUNTY OF WARREN, STATE OF KENTUCKY.

By Nahum Ward, Esq. of Marietta, Ohio, in a letter to a gentleman in Worcester, Massachusetts, dated April 4, 1816.

(Concluded from page 383.)

It was nearly one o'clock at night when we descended 'the passage of the chimney,' as it is called, to the guide whom I had left seated on the rocks. He was quite alarmed at our long absence, and was heard by us, a long time before we reached the passage to descend to him, hallooing with all his might, fearing we had lost our track in the ruins above.

Very near the vertical passage, and not far from where I had left my guide sitting, I found some very beautiful specimens of soda, which I brought out with me.

We returned over piles of saltpetre earth and fire beds, out of one avenue into another, until at last, with great fatigue and a dim light, we entered the walls of the chief city; where, for the last time, we trimmed our lamps, and entered the spacious avenue that carried us to the second hoppers.

I found, when in the last mentioned large avenue or upper chamber, many curiosities, such as Glauber salts, Epsom salts, flint, yellow ochre, spar of different kinds and some petrifactions; which I brought out, together with the mummy which was found at the second hoppers. We happily arrived at the mouth of the cave about three in the morning, nearly exhausted and worn down with nineteen hours continued fatigue.

I was near fainting on leaving the cave and inhaling the vapid air of the atmosphere, after having so long breathed the pure air which is occasioned by the nitre of the cave. The pulse beat stronger when in the cave, but not so fast, as when upon the surface.

I have described to you hardly one half of the cave, as the

avenues between the mouth of the cave and the second hoppers have not been named. There is a passage in the main avenue about sixty rods from the entrance, like that of a trap door. By sliding aside a large flat stone, you can descend sixteen or eighteen feet in a very narrow defile, where the passage comes upon a level, and winds about in such a manner as to pass under the main passage without having any communication with it: and at last opens into the main cave by two large passages just beyond the second hoppers. It is called the "Glauber salts room," from salts of that kind being found there. There is also the sick room, the bat room, and the flint room—all of which are large and some of them quite long. The last that I shall mention is, a very winding avenue, which branches off at the second hoppers, and runs west and southwest for more than two miles. This is called the "haunted chamber," from the echo of the sound made in it.—The arch of this avenue is very beautifully incrusted with limestone spar; and in many places the columns of spar are truly elegant, extending from the ceiling to the floor. I discovered in this avenue a very high dome, in or near the centre of the arch, apparently fifty feet high, hung in rich drapery, festooned in the most fanciful manner for six or eight feet from the hangings, and in colors the most rich and brilliant.

The columns of spar and the stalacites in this chamber are extremely romantic in their appearance with the reflection of one or two lights. There is a chair formed of this spar, called 'Wilkin's armed chair,' which is very large and stands in the centre of the avenue, and is encircled with many smaller ones. Columns of spar fluted, and studded with knobs of spar, and stalacites; drapery of various colors; superbly festooned, and hung in the most graceful manner, are shown with the greatest brilliancy from the reflection of lamps.

A part of the 'haunted chamber' is directly over the Bat-room, which passes under the 'haunted chamber,' without having any connexion with it. My guide led me into a very narrow defile on the left side of this chamber, and about one hundred yards from 'Wilkin's armed chair,' over the side of a smooth lime-stone rock, ten or twelve feet, which we passed with much precaution; for had we slipped from our hold, we had gone to 'that bourne from whence no traveller returns.' If I may judge from a cataract of water, whose dismal sound we heard at a very considerable distance in this pit, and nearly under us. However, we crossed in safety, clinging fast to the wall, and winding down under the 'haunted chamber,' and through a very narrow passage for thirty or forty yards, when our course was west, and the passage twenty or thirty feet in width, and from ten to eighteen high, for more than a mile.—

The air was pure and delightful in this as well as in other parts of the cave. At the further part of this avenue, we came upon a reservoir of water very clear and delightful to the taste, apparently having neither inlet nor outlet.

Within a few yards of this reservoir of water on the right hand of the cave, there is an avenue, which leads to the north west. We had entered it but about forty feet, when we came to several columns of the most brilliant spar, sixty or seventy feet in height, and almost perpendicular, which stand in basons of water, that comes trickling down their sides, then passes off silently from the basons and enters the cavities of stone without being seen again. These columns of spar, and the basons they rest in, for splendor and beauty, surpass every similar work of art I ever saw. We passed by these columns and entered a small but beautiful chamber, whose walls were about twenty feet apart, and the arch not more than seven high, white as white-wash could have made it; the floor was level as far as I explored it, which was not a great distance, as I found many pit holes in my path, that appeared to have been lately sunk, and which induced me to return.

We returned by the beautiful pool of water, which I called the 'pool of Clitorius,' after the 'Fono Clitorius' of the classics, which was so pure and delightful to the taste, that after drinking of it, a person had no longer a taste for wine. On our way back to the narrow defile, I had some difficulty in keeping my lights, for the bats were so numerous and continually in our faces, that it was next to impossible to get along in safety. I brought this trouble on myself by my own want of forethought; for as we were moving on, I noticed a large number of these bats hanging by their hind legs to the arch which was not above twelve inches higher than my head. I took my cane and gave a sweep, the whole length of it, when down they fell; but soon, like so many imps, they tormented us till we reached the narrow defile, when they left us. We returned by 'Wilkin's armed chair,' and back to the second hoppers. It was at this place I found the Mummy which I before alluded to, where it had been placed by Mr. Wilkins, from another cave, for preservation. It is a female, about six feet in height, and so perfectly dried as to weigh but twenty pounds when I found it—the hair on the back part of the head is rather short and of a sandy hue—the top of the head is bald—the eyes sunk in the head—the nose, or that part which is cartilaginous, is dried down to the bones of her face—the lips are dried away and discovered a fine set of teeth, white as ivory.—The hands and feet are perfect even to the nails, and very delicate like those of a young person; but the teeth are worn as much as a person's at the age of fifty.

She must have been some personage of high distinction, if

we may judge from the order in which she was buried. Mr. Wilkins informed me she was first found by some labourers, while digging for salt-petre earth in a cave about three miles from the Mammoth Cave buried eight feet deep between four limestone slabs, and in the posture she is exhibited in the drawing I sent you. [Seated, the knees brought close to the body, the hands clasped and laid upon the stomach, the head upright.] She was muffled up, and covered with a number of garments made of a species of wild hemp and a bark of a willow which formerly grew in Kentucky. The cloth is of a curious texture and fabric, made up in the form of blankets or winding sheets, with very handsome borders. Bags of different sizes were found by her side made of the same cloth, in which were deposted her jewels, beads, trinkets, and implements of industry, all of which are great curiosities, being different from any thing of the Indian kind ever found in this country. Among the articles was a musical instrument, made of two pieces of cane put together something like the double flageolet, and curiously interwoven with elegant feathers—she had likewise by her side a bowl of uncommon workmanship, and a vandyke made of feathers, very beautiful.

My friend, Mr. Wilkins, gave me the mummy which I brought away, together with her apparel, jewels, music, &c.

The Grace of God Manifested.

Dear Brother,

I have presumed to send this memoir, of a very pious and worthy member of our Church, for insertion in the Methodist Magazine, if you think it of sufficient importance.

L. R. FECHTIG.

MEMOIR OF MR. ROBERT M'ELHENY.

Robert M'Elheny, the subject of this memoir, was a native of Ireland, and lived the greatest part of his life in Londonderry, where he also first received his religious impressions.

His parents were considered good moral members of the Church of England, because they rigidly attended to the formula and ceremonies of that church: But according to good authority they did not understand the nature and import of religion. Notwithstanding their ignorance of vital piety, religious sentiments had a sufficient degree of influence to induce them to bring up their children in the fear of the Lord. The apostolic injunction, "Parents provoke not your children to wrath, but bring them up in the nurture and admonition of the

Lord," was considered of sufficient authority to the discharge of this important parental duty. Impressed with the importance of the charge, and the consequences resulting from fidelity in their work, though destitute of the motives that experimental religion inspires, they endeavoured to instil the principles of religion into the mind of this their son. The fruits of their moral instructions were soon perceived in the dawnings of pious dispositions, religious sentiments and moral habits.

There are but few cases, where a proper attention has been paid to the religious education of children, from early life, where the effects have not been witnessed sooner or later to the satisfaction of the good parents, in a greater or less degree.

In training up their son, these pious parents inculcated the excellent principles of the Church of England. Being instructed in the principles of this Church, and having a predeliction for the mode of worship practised there, and being now advanced to maturity, he was initiated into the Church according to its rules. From this period his life was particularly regular, and he was esteemed very religious; his attention to religious worship was punctual and devout. He experienced religious impressions on his mind; and his tenderness of conscience prevented him from being contaminated with the corruptions prevalent around him. Flights of passion, indeed, sometimes indicated the inward triumphs of sin, and tarnished his external morality; but the repeated efforts he made to suppress angry nature, and his success on some occasions, made him conclude that he was advancing in piety. His acquaintances also were disposed to grant him the honour of being super-eminently pious. It was no wonder therefore that he considered himself, "Rich and increased in goods, and having need of nothing;" not perceiving that he was "Poor, and miserable, and blind, and naked." Such is the blinding nature of sin, that it deceives in the performance of religious acts, those who are under its influence; and many are induced to believe they are in a safe state, while exposed to endless misery.

Although Mr. M'Elheny, was religious in his own estimation and that of others; his state was not a safe one. However, he finally perceived that his fair religious fabric which he had taken so much pains to erect, was only a splendid outside, a castle in the air; or at best only a building on a sandy foundation; and that when the "Floods should come, and the winds blow, and the rains descend, it must fall, and great would be the fall of it."—He had not been apprised of this, while building on this foundation, and was therefore the more surprised when he found all fail. He was apprised of his dangerous condition by the word of God, powerfully applied to his mind by the agency of the Holy Ghost. This was the effect of evangelical preaching.

When divine light shone into the benighted regions of his mind, he was convinced that he had no religion at all; and that his profession and strict attention to the external duties of religion were insufficient, and would not, as he had supposed, be a sufficient passport to eternal joys. He began now to perceive that religion implied a change of heart—a new creation in Christ Jesus—the love of God shed abroad in the heart, and this change witnessed by the Spirit of God. When he discovered his mistake in his religious sentiments, and that all must be done over again, and that unless he experienced the favour of God he must perish forever; his mind was dreadfully alarmed, and his false peace departed from his breast. His convictions were deep and pungent, and the "Arrows of the Almighty drank up his spirits." During several months his distress increased, and the bitterness of his soul was so great that he could not find rest in any thing—company, friends, amusements and employments rendered him no satisfaction. Sometimes he was ready to despair forever; but then again a gleam of hope would dawn on his benighted soul and portend better days. Now also, that gospel which first illuminated his mind, directed him to a cure, to a Saviour who is both able and willing "to save to the uttermost, them that come unto God by him."

At this period his soul hungered and thirsted after righteousness, and his whole desire was to obtain pardon through the merits of Jesus Christ. He watched every step he took; and being scrupulous in all his conduct, and fearful of deception, the progress of his soul toward the object of pardon, was painful and slow, but sure in the end; his soul was now constantly engaged in prayer, and looked every moment for the accomplishment of the work so graciously begun. He endeavoured to claim the divine promises, and often derived from this exercise a degree of consolation that left his mind suspended between hope and joy: But nothing less than the testimony of the spirit would satisfy his soul. While thus engaged, according to his own account, he thought he saw the Lord Jesus, hanging on the cross—the blood streaming from his side—the fountain opened for sin and uncleanness, and that the worst of sinners might come and realize its efficacy. He felt hope and then confidence spring up in his heart—he believed that this Saviour was omnipotent—that he came to save sinners like himself. He immediately relied upon him with all his heart, and dedicated to him his whole soul, and was instantly assured of his favour in the pardon of all his sins. From this moment all his sorrows fled, and the spirit of rejoicing succeeded the tempest in his bosom; the internal conflict subsided, and sweet peace and love restored order and harmony to his conflicting passions,

"Being justified by faith, he had peace with God, through our Lord Jesus Christ."

The doctrine of justification by faith, and the "Knowledge of salvation by the remission of sins," being considered novel at that time in Londonderry, (and indeed in the religious world in general) he was in consequence subject to persecution and temptation, which threw him into some perplexities and doubts; but he was enabled finally to triumph over every difficulty and doubt, holding fast the "Beginning of his confidence steadfast unto the end:" which was more than thirty years.

Although he was brought up religiously, and adopted his creed, and practised the duties of religion so rigidly in his own church; he always acknowledged the ministry of the Methodists, the means under God, of bringing him from "Darkness to light, and from the power of satan to God." It is natural in all such cases to esteem the means and the people that have been rendered useful to us in our conversion. Mr. M'Elheny loved the Methodists and the means of religion enjoyed in their church, and from this time associated with them, continuing a steady member of the church until the period of his dissolution.

Having experienced the comforts of religion in a consciousness of the divine favour, and being now united in close fellowship with a humble, pious people, and enjoying the privileges amongst them, he was enabled to "Grow in grace, and in the knowledge of our Lord Jesus Christ." By the ministry of the Methodists, and an attentive perusal of the Scriptures, he perceived that it was possible to experience a constant progression in religion; that the soul might be purified from all moral defilement; that the love of God might so rule in us as to influence every faculty, every word, and every action. He therefore commenced his Christian race with vigor, experiencing a gradual subduction of wrong principles and unholy dispositions; until the graces of the spirit were brought to a degree of maturity, and the love of God influenced his whole soul. The words of the poet,

> "Grace in his looks, and heav'n in his eye,
> In every gesture, sanctity and love,"

seemed to me to be as appropriate to his appearance and experience as to any one I ever saw.

This progress in piety, which was noticed at an early stage of his Christian life, enabled him to live superior to doubts and fears: for he assured me, that he had not had one doubt of his acceptance with God for thirty years. It is only a poor sickly state of religion that is always accompanied with doubts;

and is the result of unbelief, an undue attachment to the world, or neglect of duty.

After he experienced religion, having charge of a family, he soon conceived a desire for their eternal happiness. Influenced by religious principles and the examples of the pious, he dedicated himself and his house to God like Joshua. This was often as the "House of God, and the gate of heaven." Some of the family were soon influenced by his pious and devout conduct, and became subjects of the grace that bringeth present salvation. This was matter of great joy to him.

Such is the influence of pious example in families, that there are few, even among the most obstinate, who will be able to resist its force at all times. I feel satisfied, that if parents and heads of families were to live more in the spirit of piety, family religion would not be so rare a thing.

Those who became acquainted with him, soon perceived the spirit of piety breathing in his words and conduct. His friends considered him qualified to take charge of a class; and he was accordingly appointed to this office by the preacher, who had the government of the society at Londonderry; sometime afterwards he was also appointed steward of the society. According to his private journal, the appointment to these offices was frequently a source of considerable trial to him. These exercises arose from a sense of his unworthiness, and an idea of his want of qualifications; the barren state of the society, and sometimes a spirit of backsliding: such circumstances are often sources of exquisite pain to the man who is appointed to guide souls. However, believing that his appointment to those offices was of providence, he determined to discharge the duties thereof with honesty and in the fear of God. He felt his dependence on the Divine Being, and repaired to him in prayer for assistance.—The result was, that he found many advantages in his official exercises; and his little charge were built up in the faith of the gospel.

Considering the Methodist ministers as the servants of God, and the means of his spiritual illumination; he loved their company and conversation, and always after manifested the greatest respect for them, and a solicitude for their happiness and accommodation. Being comfortably situated, his house became their home; and for several years, the stationed preacher in Londonderry, resided in his house. They lived in harmony and in the spirit of piety; and the Lord heard their mutual supplications, and made their house, like the house of Obed-Edom.

His love for the word of God, preached in its purity, simplicity and power, was great Like many of the Old Methodists, he was remarkably tenacious of primitive Methodist

preaching: being a plain man, and what is of more value, a good man, he loved plain, spiritual, practical preaching. Any man that preached in this way always ministered comfort to his soul. Hence he did not relish dry metaphysical discussions from the pulpit: and indeed any soul hungering for the bread of life cannot subsist on such "Scrannel pipes of wretched straw." The moral preacher starves his hearers, while the evangelical minister nourishes his on the bread of life. The subject of this Memoir, sat with delight under such a ministry and grew thereby, becoming an adult in grace and a father in Israel many years before he left this world.

In advanced life he, together with his family, which was large and numerous, emigrated to this western world. It may be readily supposed that he had his exercises in crossing the Atlantic, and settling in this country. However, in all his exercises he realized that, although "In the world he had tribulation; in Christ he had peace." He settled in Pittsburgh, where I first became acquainted with him in 1814; and renewed that acquaintance in 1818, when I also witnessed his deathbed scene. His life, from the time of his settling in this place, was a practical comment on the morality of the gospel. The public sentiment was enlisted in his favour, even in that dark place, on the account of his piety.

For several years previous to his death, he felt that nature was sinking, and that the shadows of the evening were hastening on. Like the wise virgins, he had his lamp trimmed and burning, and waited for the hour when he should be called away.—He looked to his father's house and saw his mansion ready. The affliction which terminated his life, was slow in its progress, and left him to linger on these mortal shores, alternately confined to his room, and walking about a little for some months. However, such was the nature of his affliction that he did not suffer much pain; but still he needed patience, and this seemed to have its "perfect work." He was always composed, recollected and calm, and the most perfect tranquility reigned in his countenance.

In this state I found him when called on to administer the memorials of dying love:—this was a melting occasion to all present. While partaking of the sacred elements, his whole soul rejoiced in God, and tears of gratitude streamed from his eyes.—He gave us a short sketch of his experience from his conviction to his conversion, and the subsequent progress of grace in his soul; but he lamented that he had been an unprofitable servant; yet he could say "Glory, glory to God, my trust is in the merits of Jesus Christ—I feel peace with God—I have no doubts on my mind—I shall go to heaven when I die." Such was the felicity of this good man in prospect of death—Indeed his whole

mind was so perfectly swallowed up in his God, that he seemed already like a citizen of another world. It was with difficulty that they could call his attention to some temporal concerns; and when he had them settled, he would instantly resume his favourite work, prayer and praise.

But although he was so feeble on this occasion, he was permitted to exhibit a pattern of meekness and patience for some time longer. But when the "Chariots of Israel, and the horsemen" came, he rose and mounted, and departed in sweet peace, without any apparent pain or struggle; relying on his Divine Redeemer.

He died the 22d of December, 1818, in the seventy-third year of his age.

I have seen some die with greater ecstacy than Mr. M'Elheny, but none with a more rational confidence and deep peace. He felt so little pain in all his affliction, that there was no need of such ecstacy to support him, as in cases where there is much pain and great spiritual conflicts. God generally only gives overwhelming manifestations of grace to support in extraordinary sufferings and conflicts. Thus

> "When my suff'rings most increase,
> Then the strongest joy is given;
> Jesus smiles in my distress,
> And pain is chang'd to heaven."

But in all cases of persons dying, who maintained a holy walk with God to the end, there will be a suitable portion of grace administered: so that we can say of all dying Christians in the glowing lines of YOUNG,

> The chamber where the good man meets his fate,
> Is privileg'd beyond the common walk
> Of virtuous life: quite in the verge of heaven.

Miscellaneous.

Review of the "Report of the Trustees of the Massachusetts Missionary Society," published in the Panoplist, for June 1818.

AFTER announcing with expressions of gratitude and congratulation the meeting at the nineteenth anniversary, the trustees proceed—"The Missionaries employed in the service of the society the last year were thirteen. Of these six are stationary; that is, are ministers settled in places where they would not

have been settled or supported, without charitable aid, such as has been afforded to them by this society; where they have around them extensive regions of moral darkness and desolation, in which their labours as missionaries are urgently needed."

However expedient and necessary it may be for missionaries to be stationary or local, or at least partially so, in case of missions to the heathen, it may be considered as very doubtful whether this system is proper in a country professedly christian, and where almost every inhabitant has been taught from childhood to read the Holy Bible, and to believe the doctrines of that divine revelation it contains.

In the first case the missionary has to contend with many and formidable obstructions in the way of his itinerant progress. If he is not initiated into the language of the people among whom he labours, it becomes necessary for him, in order to accomplish the object of his mission, to acquaint himself with that language, or make the people acquainted with his own: in either case the process is slow, and requires local operations. In addition to this he has to teach the rudiments of a religion entirely new, in opposition to the deepest superstition and idolatry.

But the missionary in a country nominally christian (especially in a section so celebrated for religious intelligence and morality as the state of Massachusetts) is placed in very different circumstances. Here he finds the whole community instructed in his own language, (unless he desire to preach in *Latin* or *Greek*,) and taught the principles of the religion he professes. Hence his chief business is to enforce principles already acknowledged, and persuade men to devote their hearts to the divine influence, and their lives to the practice of a religion which they believe and confess to be of God. These considerations incline us to believe that the location of Missionaries to a single town or city, under such circumstances, falls below the grand design of a christian mission, which is to preach the gospel to the poor as extensively as possible.

But these '*settled*' missionaries "have around them extensive regions of moral darkness and desolation, in which their labours as missionaries are urgently needed." Melancholy picture! And how far have these "stationary missionaries" carried the *light* and *comfort* of the blessed gospel into these "*dark* and desolate regions?" these abodes of ignorance and wretchedness? In one direction it appears the *light* has shone, for "At Temple, and in the vicinity of Kennebeck, Mr. Smith has had the satisfaction to witness a powerful work of divine grace; and a number, very considerable in proportion to the population, have been hopefully brought to the saving knowledge of the truth." Although we do not clearly under-

stand what is meant by "the vicinity of Kennebeck," we presume it must embrace the easterly part of the surrounding "region of darkness and desolation," of which Temple is the centre. If Mr. Smith has laboured in this 'region,' and his labours have been instrumental in the awakening and conversion of souls, or in any respect contributed to the advancement of the cause of our common Lord, it is a matter of rejoicing.

But if it should appear that the blessed revival of religion in "Temple and the vicinity of Kennebeck" was chiefly, if not wholly, (under God) the fruit of the labours of ministers of other religious denominations, would not the face of this report wear the appearance of misrepresentation? We know no better evidence on which to decide than the testimony of those who are the happy subjects of the work; and the addition of members to the several churches; and on such evidence we would most cordially submit the issue.

It is worthy of observation that *eleven* out of '*thirteen*' missionaries employed by the society for the year ending May 1818, were wholly employed in five of the eastern counties of Maine, viz. Somerset, Kennebeck, Lincoln, Hancock, and Penobscot; and that the sum total of other missionary labours, under the direction of the society, is "Mr. Crocker *eight* weeks in the vicinity of Dartmouth, county of Bristol; and Mr. Thompson *in part* for an appointment of ten weeks, at Troy, in the same county." Should we judge from the extraordinary circumstance of such a large proportion of the means of the society being concentrated within the limits of five counties in the Maine, we might be led to conclude that this section of country was indeed a "region of moral darkness and desolation." But before we admit the correctness of this melancholy representation it may be proper for us to enquire in what this "moral darkness and desolation" consists. By "moral darkness" are we to understand ignorance of moral principles and obligations, and the absence of the necessary means of instruction relative to both? That the citizens of these eastern counties, for the want of proper instruction, are incapable of forming a distinction between virtue and vice? When this section of country is represented as an "extensive region of moral desolation," is it meant that the relative and social virtues have fled, like affrighted inhabitants, and left behind them a scene of vice and dissolution? That the principles of social order are prostrated beneath the mighty triumphs of iniquity? we conceive these to be the natural ideas contained in the report, and believe that every candid and impartial reader, remote from the scene of action, and unacquainted with the situation and circumstances of the section of country alluded to, would conclude that the above was its real condition. However natural this conclusion might be, and however just from the

premises, we apprehend, from a collateral view of the report, that something widely different is intended. It is well known to all persons acquainted with the tract of territory included in the five counties mentioned, that the Baptists have many large and flourishing churches within the limits; and that there is scarcely a town where the Methodists have not planted a society, or where they do not regularly preach the word of life. Within this "extensive region of moral darkness and desolation" the Methodists alone have between three and four thousand church members, most of whom we trust are 'burning and shining lights.' It was not till long after the Methodist preachers had explored this "region," and carried the *light* of the everlasting gospel into almost every corner of it, that it was thought a sufficient object to call forth the exertions of the Massachusetts Missionary Society. Perhaps very few places have been visited with more repeated, extensive, and genuine revivals of religion, than these "extensive regions of moral darkness and desolation" in the course of the last twenty years. Even in the course of the years 1817, '18, a blessed revival spread very generally through these counties. This revival is specially noticed in the report, so far as it embraced Somerset and Kennebeck counties, and is specifically attributed to the labours of their missionaries. We earnestly desire that this part of the report may come under the particular notice of all those who had the happiness to witness that precious out-pouring of the holy spirit. The report says, "Your Trustees have satisfactory evidence that these missions have been performed with diligence and fidelity, and to good *effect;* some of them to an eminent degree." The accounts of the revivals at "Temple and the vicinity of Kennebeck," and at Fairfield, Canaan, Cornville and Athens, follow immediately, as the eminently good 'effect' of these missions. But that it may more fully appear that this work was the 'good effect,' of this mission we are informed that all these towns, "are destitute of settled ministers of any denomination;" and who would be presumptuous enough to suppose that God would revive his work without a '*settled*' minister? "But in each (town) resides one or more *Sectarian* preacher." But a sectarian is "One who divides some public establishment, and joins with those who are distinguished by some particular whims," and it is not at all probable that the God of *order* would use *such* instruments in the promotion of religion. Moreover "these preachers are ignorant men," and "some of them go so far as to lay aside the Bible entirely in religious meetings." No sober christian will believe that an 'ignorant' preacher, who has 'entirely' renounced the Bible will be owned of God as the instrument of the salvation of souls. Again, "as *light* and *truth* advance they," that is, these ignorant preachers, "retire." What

a picture is here drawn of every minister of the gospel in Winslow, Waterville, Fairfield, Canaan, Cornville, Athens and Solon. They cannot endure *light* and *truth;* but retire at their approach! Now, admitting '*light* and *truth*' to be exclusively the prerogatives of the Massachusetts Missionary Society, and to issue only from the *illumination* of the Andover Institution, we doubt the *truth* of this statement. Can any gentleman inform us (and we would particularly call on the authors of the report) what preachers have retired from the towns above named at the "approach," or through the influence of the "distinguishing doctrines" of this society?

But to perfect the climax, we are at last told that "the majority of the people think these preachers are the great power of God, and many follow their pernicious ways." Whoever believes the truth of this representation will be at the utmost distance from supposing that these men were the honoured instruments in the hand of God of that "great work" which the report says "the Lord has lately performed in these towns;" but will readily believe that the 'great work' is the 'good effect, in an eminent degree' of the missionary labours of Mr. Emerson. Is this true? did not the 'great work' commence and progress in those towns *previously* to Mr. Emerson's visit, and were not the very men represented in the report as *residing*, not 'settled,' 'in these towns,' as 'sectarian,' as 'ignorant' as retiring when "light and truth approach," as "esteemed by the majority of the people as the great power of God," and as walking in 'pernicious ways;" we ask, were not these very men obviously the instruments by which it pleased God to commence and carry on this 'great work.' We presume Mr. Emerson himself will not deny that 'light and truth' approached at the era he notices as follows, "In these towns (viz. Fairfield, Canaan, Cornville, Athens and vicinity) the Lord has of late performed a great work." Where the Lord *performs* a work, 'a great work,' there must always be 'light and truth.' But will this gentleman condescend to inform us where these "sectarian, ignorant preachers" retired, when the work of the Lord commenced in 'Light and truth?' especially after having informed us that they *resided* in those towns *at the time* he gave the account of the work?

On the whole, the melancholy picture of the moral and religious state of the eastern counties of Maine, as drawn in this Report, connected with the account of the "good effect in an eminent degree" of the labours of the missionaries, reminds us of the practice of some nominal physicians, who, superficially acquainted with the principles of Medical Science, magnify the diseases of their patients that they may have the popular honour of performing remarkable cures. But the time for the success of such measures has passed by. Investigation has become

the order of the day; and he must be a superficial observer of human nature who can believe that the publication of the character which this document has attributed to a large proportion of the district of Maine, can prove auxiliary to the amelioration of the state of society. The citizens of Maine, enlightened and enterprising, are as capable of perceiving truth, of forming their religious opinions, and choosing their religious instructors as any other distinct part of the community; and we most sincerely hope that the time is not far distant when the ministers of religion, who above all others are under obligation to exercise christian charity, shall cease to brand with the opprobrious epithets, 'Sectarian' and 'ignorant,' men who labour in the vineyard of the Lord, because they have not been educated in their seminaries, have not subscribed to their particular creeds, and hold not their credentials by the authority of their signatures.

(To be concluded in the next.)

For the Methodist Magazine.

DR. ELY'S REVIEW OF "METHODIST ERROR" REVIEWED.

No. I.

MESSRS. EDITORS,

THE Rev. Dr. Ely is a Presbyterian minister, of the city of Philadelphia, and conducts a work, published in that city, entitled "The Quarterly Theological Review." Of this work I have lately seen a number, (No. 2. Vol. 2.) containing an article purporting to be a review of a book entitled "Methodist Error." It would have given me pleasure to have seen this article noticed sooner, by some other person: but as this has not been done within my knowledge, and Dr. E. moreover, has thought proper to mention my name therein, I shall beg the favour of a place in your Magazine, for a few strictures on that production. And, although I know you are not in the habit of prostituting your pages, to the uncharitable and unprofitable business of decrying or ridiculing other Christian denominations, yet I presume you will not refuse them to articles of a defensive nature, such as it it my purpose to make the present.

Dr. E. admits that the Methodists, "notwithstanding all their errors in doctrine, and mode of worship, have done much good." It was, doubtless, a very convenient and summary way of stigmatizing them, to *assume* the position of "all their errors" without specification or proof. It is done very *politely* too, "without intending any disrespect." But whilst our Reviewer felt himself obliged to acknowledge that the Methodists

have done much good, he seems to have been studious to qualify this acknowledgment somewhat, not only by the gratuitous assumption of "all their errors," but also by adding "especially among the most illiterate part of the community." Be it so. *We see our calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; God hath chosen the foolish things of the world,—the weak things of the world,—base things of the world,—things which are despised hath God chosen, yea, and things which are not. Yet, We thank Thee, O Father! Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.* Continue then, we beseech thee, thus to own and honour us in our labours, and we will be contented still to sit at the feet of those who shine among the wise, and rich, and great; adorning with their erudition, and their eloquence, their spacious and splendid temples: We will be contented still to be accounted the servants of all for Christ's sake; to go into the highways and hedges, to preach the gospel to the poor, and the "illiterate;" and with our sheaves of *common* souls to come at last to Thee. the Father of the spirits of all flesh, who, we believe, *art no respecter of persons!*

"It seems," says Dr. E. "that there is a division of opinion among the Methodists, about the propriety of continuing public meetings to very late hours of the night; and concerning the origin, propriety, and usefulness of groaning and sighing aloud, screaming, hallooing, stamping, stepping to merry airs, leaping, dancing, jumping, shouting, clapping of hands, distortions of countenance, wriggling, and wilful prostrations in time of religious exercises." That there may exist a difference of opinion among us, respecting some of these things, is not denied. Of others we shall need an interpreter of the terms. But how very easy it must have been for so free a writer as Dr. E. to compose a piece of this sort, without the most accurate information on the subject, may be conceived from the concluding questions of this paragraph. — "If we except," says he, "the worthy Dr. Sargent, and the Rev. John Emory, what Methodist Preachers shall we find in Philadelphia, that do not encourage vociferation, and a babel of confused sounds? What church in the Methodist Connexion, if we except the one in Ninth street, near the University, does not habitually present a scene of confusion?"

It may not be surprising that Dr. E. should have so little knowledge of Methodist Preachers, considering how remote their walks "among the most illiterate part of the community," may be from the circle in which he moves. But it *is* surprising that he should venture to write so freely about them, when

he obviously knows so little of them. The individual last named above, had not resided in Philadelphia for nearly twelve months, previously to Dr. E.'s publication of this number of his Review: whilst the Rev. Lemuel Green, the Rev. James Smith, the Rev. Wm. Ryland, and others, names much more worthy to have been mentioned with that of my worthy friend Dr. Sargent, *did* then reside there. As a Christian minister, we should have expected that our Reviewer would have been very careful how he obstructed the ministry of such men as these, by insinuations calculated to bring them into contempt, as far as his writings can produce this effect;—men, I will venture to affirm, who would do no discredit to the pulpit of Dr. E. himself, or any other of his denomination.

But what are we to think of the accuracy of his attention to the affairs of the Methodists, when he writes about one of their churches "in Ninth street," where they have no church at all! And, admitting that he was but one street out of the way, respecting a house of worship within a few squares of his own door, yet, supposing his information to be decreased in a ratio with the increase of the distances, how far may he (unwittingly) have diverged from the right line of truth, by the time he arrives at the extreme points embraced in his question, when he would represent every church in the Methodist Connexion, except one only, as habitually presenting a scene of confusion? Has he traversed the whole field of observation, from the St. Croix to New-Orleans, and from the Atlantic to the remote settlements on the Missouri? Has he inspected our congregations of more than two hundred and forty thousand members; besides the hundreds of thousands of others, within those limits, who sit under our ministry? Has he done all this *habitually?* Or, whilst he darts his arrows and firebrands, will he screen himself by saying that he has only asked the question, without asserting the fact? But who does not know the force of such questions? Alas! how many innocent individuals have been thus traduced! But what is the character of an individual, to that of congregations of half a million? The impression intended to be made by that question, is a cruel one. It aims to render contemptible the whole "Methodist Connexion," excepting one congregation. It only adds one more proof, however, to the many already existing, that Reviewers, how imposing soever their attitudes, and decisive their tones, are subject, nevertheless, to the same lamentable infirmities as other mortals.

It is "sagely," Dr. E. thinks, that his author asks, as he quotes him, "why there are more noisy women than men in your assemblies; why the same truth delivered in other meetings, of Presbyterians for instance, would not make a Methodist who might be present, jump, dance, shout, or thump his

sides, as he would in one of his own churches; why more single than married women are turbulent; and why a zealous female approximating to a state of maternity ceases to jump if all these operations are the irresistible effects of the Spirit's agency?" True,——*if!*——— But what *if* the Methodists maintain no such thing? Besides, if I may ask a few questions in turn, are there not, in most churches, more pious women than men? are not women, in general, more susceptible of religious affections than men; and is it not natural for them to manifest them more? Are not the affections of all young people, and consequently of young women, more easily excited than those of older ones, as married women generally are? Is there any thing even unphilosophical in all this? Nay more, is it quite certain that the same truth delivered in other meetings, of Presbyterians for instance, (permit me to add in the same earnest and zealous manner,) would never cause even a Presbyterian, if not to thump his sides, (which I never saw even a Methodist do in worship,) yet to be guilty at least of "groaning and sighing aloud," or of "wilful" or even involuntary "prostrations?" What is the fact? *has* it never done it?

Dr. E. it is true, asserts that "the unseemly things which occur in Methodist meetings, are never seen in other truly pious and zealous denominations." By these "unseemly things" I presume we are to understand those contained in the list which he gives us, beginning with "groaning and sighing aloud," and ending with "wilful prostrations." Let the following facts then be compared with this assertion. They are taken from the Works of the late President Edwards.

It is related of Mr. *Bolton*, a noted minister of the Church of England, that being awakened by the preaching of the famous Mr. Perkins, in the University of Cambridge, he was subject to such terrors as threw him to the ground, and caused him to *roar* with anguish; and the pangs of the New Birth were seen in him, so that he lay pale and without sense, like one dead.

Yea, such extraordinary external effects of inward impressions, says President Edwards, have not only been found in here and there a single person, but there have also *before now* (alluding to the great revival among the Presbyterians in New-England in 1734—5.) been times wherein many have been thus affected; and such effects have appeared in congregations, in many at once. So it was in the year 1625, in the West of Scotland. It was then a *frequent* thing for many to be so extraordinarily seized with terror in hearing the word——that they *fell down*, and were carried out of the Church. *See Edwards' Works*, Vol. iii. p. p. 105—6. Edit. 1809.

Timothy Edwards, the Father of President Edwards, in a letter dated in 1742, says; "I well remember that one Mr. Alex-

ander Allyn, a Scot's gentlemen of good credit, that dwelt formerly in this town" (Windsor, N. E.) "shewed me a letter that came from Scotland, that gave an account of a sermon preached in the City of Edinburgh, *in the time of the sitting of the General Assembly of Divines*, which so affected the people, that there was a *great and loud cry* made *throughout the Assembly*. I have also been credibly informed, he adds, that it was a *common* thing, when the famous Mr. John Rogers, of Dedham in England, was preaching, for some of his hearers to 'cry out:' and by what I have heard, I conclude that it was *usual* for *many* that heard that awakening and rousing preacher of God's word, to make a *great cry* in the congregation.

There has *before now*, continues President Edwards, been both crying out, and falling down, in this town (Northampton,) under awakenings of conscience, and in the pangs of the New Birth; and also in some of the neighbouring towns. In one of them, more than seven years ago, were a great number together that cried out and fell down under convictions. And the Rev. Mr. Williams, of Deerfield, gave me an account of an aged man in that town, many years before, that being awakened by his preaching, cried out aloud in the congregation. There have been also instances before now, of persons crying out in transports of divine joy in New-England.———There have been *many* instances before now, in this and some neighbouring towns, of persons *fainting* with joyful discoveries made to their souls; once several together in this town. And there also formerly have been several instances here of persons' *flesh waxing cold and benumbed*, and their *hands clenched;* yea, their *bodies being set into convulsions*, being overpowerd with a strong sense of the astonishingly great and excellent things of God and the eternal world. *Edwards' Works*, Vol. iii. p. 109.

Now, Messrs. Editors, whether these things be right or wrong, which is not the present question, I hope we shall not hear it asserted again, that they have occurred no where but among the Methodists.

The balance of the Article before us, is chiefly occupied with an account of a *Camp-Meeting* which our Reviewer happened once to visit. On this account, which is not a little curious, I will send you some thoughts at another time, which, if you please, you may insert in your next Number. In the interim, permit me to assure you that I remain,

Very respectfully,

Yours, &c.

J. EMORY.

Washington, (D. C.) Oct. 7, 1819.

Religious and Missionary Intelligence.

For the Methodist Magazine.

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN THE WESTERN COUNTRY.

CONCLUSION OF THE

Introductory remarks to Short Sketches of Revivals of Religion, among the Methodists in the Western Country.

(Concluded from page 396.)

No. VIII.

From this period (1804 to 1808,) it affords us considerable satisfaction, to review the firm and steady progress of the doctrines of the gospel through this Western Country. The people called Methodists, hitherto a "handfull;" a people despised, rejected, and trodden under foot, and the doctrines propagated by them (a full and a free salvation to a fallen world) also neglected and opposed; began, now, to rise into very general notice. Till this period the "doctrines of grace," (commonly so called,) or God's decrees of unconditional election and reprobation, had been so generally advanced by other denominations, that it was only here and there we found an individual sufficiently independent to question the validity of these doctrines from the authority of the Holy Scriptures: They had taken deep root: They had grown to an astonishing extent, and had filled the country. Darkness, gross darkness, accompanied their progress, and they were every where detrimental to pure religion. During the mighty prevalence of these doctrines, supported by dry *dogmatical theorists* in divinity, whose whole religion consisted in a pertinacious adherence to their creeds and confessions of faith, which they considered the religion of their forefathers; we need not be surprised, if we find professors almost universally sunk down, as was the fact, into the *quagmire Antinomianism.* This gloomy doctrine, whilst thus disseminated and supported, appeared to meet with little or no opposition, except the sarcastic attacks of Infidels, with reference to its inconsistency with the attributes of the Supreme Being, and its dreadful operation upon the human mind. These shrewd Sceptics, meeting such *Theorists* on their own ground, so discomfitted them that they were left no covert for retreat.—This was a melancholy period indeed! To see Infidelity riding abroad, and triumphing over the ruins of Christianity! The sediment of this soul-destroying principle, after harrassing Europe, had found its way to the wild woods of the West, to dis-

turb the repose of man. It is true that Christianity had her few friends to combat it, but never on the plan mentioned could boast an able advocate.

At this juncture, it pleased the Lord to look down upon this Western Country; particularly the part most afflicted of all the West with those principles, the State of Kentucky. He said, "Let there be light, and there was light." The shades of ignorance and infidelity began soon to disappear; the Sun of Righteousness began to rise. The general excitement consequent upon a manifestation of divine light became visible.—Receiving this manifestation of light, as from God, every way consistent with his holy word, and being under the fullest persuasion of the fulness of the times when there would be a refreshing "from the presence of the Lord," and encouraged by the recollection of the successive revivals which they had witnessed, the Methodists, in the boldness of Christian confidence, moved forward, ever waiting the "order of providence," though few in numbers, now almost literally fulfilling that scripture, Deut. xxxii. 30. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

This was a season, when it appeared that the Almighty designed peculiarly to own his humble people, and their scriptural doctrines. In many neighbourhoods, where some of the public speakers had hitherto lived in obscurity, and had taught the religion of the blessed Jesus in its "freeness and its fulness," neglected and unnoticed by the gay, giddy and sceptical professors of the day, the spirit of enquiry was excited, and these obscure disciples were sought out. If destitute of the means to travel from house to house, and from one neighbourhood to another, they were soon supplied. The call was urgent, and they must go. There was a sore cry in the land, and the spiritual watchman alone, could point with holy confidence to the "Lamb of God that taketh away the sin of the world." These spiritual followers of the Lord now rejoiced in the work: They both lived and taught the plain and simple truths of the gospel. Relying upon the promises of an unchangeable God, they spake as in his immediate presence; the word was accompanied with power, and many fled from their speculative pastures, and crouded the congregations of those humble *fishermen*. "If any one wants to hear great preaching" (said a minister of considerable note) "let him visit the smokey cabins of the West!" I find it to be with some difficulty that I call back my mind from the pursuit of this pleasing part of the subject, to resume the narrative.

After so memorable a time in the out-pouring of the Spirit, the most trying conflict was with the errors of Atinomianism, and the Infidelity of the day. To meet either of these foes to

true religion and practical piety, in single combat, must have appeared to mortal man a sufficient task. Knowing them to be so deeply rooted, it appeared great and mighty talents were necessary to meet either of these antagonists. To meet both at once, fearful odds! But the Lord was with his servants: They did not shrink from the attack, and after many years of painful struggling, with the Anakims of the land—many conflicts with other opposing foes—many harrassing scenes from internal commotion, desertion of some, fall of others—after sorrow and travail of spirit, they came at length to behold the success of their labour and toil, and to rejoice in the anticipation of the blessings which generations following should reap as the fruit of their labour: and they may now with propriety exclaim with Moses, "Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord." The doctrines promulgated by these people were now extended, and their validity tried by the word of truth, and established. The impression they made on the minds of the people was general, and powerful. It stript them of every excuse. The doctrine of fate was cut up by the root; and Infidelity received such a powerful shock that it is now almost wholly abandoned. Thus have these two mighty monsters fallen, it is hoped, to rise no more.

Posterior to this period, (1807, '8) the violent contest, which had hitherto been chiefly confined to the doctrines of the eternal and unconditional election of a certain number of mankind to eternal life, without respect to faith and obedience on their part, and the unconditional and eternal reprobation of the other part, with as little respect to their unbelief and disobedience, was extended to the helpless state of infancy, and embraced all the difficulties of original depravity, and infant justification. This controvery appears to have originated from the doctrine of partial redemption, limiting the death of Christ, and the efficacy of his atonement to the elect only.

Taking into one view the whole ground of the curse, the doctrine of the utter depravity of the human heart, of the justification of infants, and the necessity of a change of their sinful *natures* before they are made heirs of glory; it appears that for the want of a proper understanding of the subject, in the course of the contest, many, hitherto victorious against *Infidelity* and *fatalism*, were inadvertently drawn to another extreme, and before they were aware had embraced the doctrines taught by *Pelagius;* denying the entire depravity of the human heart, which appears to be so particularly guarded against in the seventh article of the doctrines as taught in the "Methodist Discipline." Some few had gone farther, and embraced some of the Arian and Socinian errors.

This was a critical time. The church was for some time convulsed; but only in one instance did the evil grow to a schism. This was in an obscure part of the state of Ohio, sometime in the year 1813; but most of the disaffected who had withdrawn, returned. A few of the preachers, however, fell by this error. It was not difficult to discover on this, as well as most other occasions of schism, that those persons who separated from the doctrine and fellowship of the church had previously backsliden in heart, having lost their humility, and the love of God from their souls!

The contest with these errors continued in a greater or less degree from the year 1810 to 1816, when the victory appeared to be complete, with the exceptions of the Newlights (so called) as a body.

No individual contributed more to the discomfiture and final overthrow of these doctrines, than the Rev. Samuel Parker. Being happily qualified to manage cases of controversy, he was, by a discerning and watchful superintendency, removed from place to place, as the aspect was threatening, and the emergency required.

Being so frequently removed to those parts of the country where the evils most prevailed, he had an excellent opportunity of wielding the weapons of the gospel against the prevailing and dangerous errors of the day.

In this good work he was aided and supported by a number of able ministers in the same community, whose names, connected with their labours, will be handed down to posterity, with grateful remembrance.

A work entitled "Essays on the truth of the Christian Religion," published in 1811, by the Rev. William Beauchamp, contributed much to the downfall of Infidelity. In 1816 the same Author commenced the publication of a Monthly Magazine, under the title of "The Western Christian Monitor."—This work, evangelical in its character, became an additional and efficient auxiliary in the extirpation of the prevailing antichristian doctrines.

The advocates of the new order of things attempted, indeed, to suppress the circulation of both these publications, as embracing (as they pretended) some of the doctrines already vanquished.

We might add a catalogue of the names of those zealous, devoted, and laborious itinerant preachers, who, under God, have been the instruments of carrying on the great work which has extended through the Western country; but so far as prudence may dictate, and circumstances require, their usefulness will be noticed in our sketches of revivals: nor shall

we forget to notice the usefulness of our local ministers, who form an important column in our spiritual building.

We shall also have occasion to mention our nursing fathers, though of a more private station, who climed the cloud-caped mountains, and traversed the wilds, and who became patriarchs of the church in the wilderness. These are they who, as St. Paul beautifully expresses it, 'refreshed the bowels of the saints.' Our great object, however, will be, first, the glory of God, and, secondly, the good of souls. So far as circumstances may tend to this end, they will be embraced in our narratives.

It is also our design to develope, in our brief sketches, the wonderful dealings of the Lord with men in this our day, that posterity may learn what God has wrought for their predecessors. In this process we shall endeavour to relate simple facts without pressing in foreign matter. To praise or blame any one will be very distant from our design, knowing that time tries all things. Facts must be permitted to speak for themselves.

Before we close we can but remark in our brief manner, that, the *Camp-meetings*, the rise and progress of which have been given in the preceding numbers, after encountering all the prejudices of mankind and the powers of darkness engaged against them, were not only extended over the United States, but the happy effects of them, it is believed, have extended to the other side of the Atlantic.

Our brethren in England, having received repeated accounts of these meetings in America, appeared to catch the fire; and the great and blessed revival in Cornwall, was very similar to the work which has prevailed at Camp-meetings in this country.

It is also equally agreeable to remark, that from the great out-pouring of the Spirit at the camp-meetings, and other places, the budding of another general revival appears to have commenced. For fifty, sixty, and an hundred, and recently two hundred souls, to be united to the church at these meetings, is nothing unusual; most of whom, from their declarations, it is to be hoped, are soundly converted to God. The last year of the Ohio Conference closed in August, with the addition of more than six thousand new members. As an evidence of what I have already stated, the work appears again to revive in the same part of the country where the camp-meetings first took their rise, as heretofore stated. The following is an extract of a letter from an esteemed friend, (though personally unknown) Major S— D—. He is a gentleman of great respectability, and of the first connexions in the state of Virginia, from whence he migrated some years ago.

"*Mount-Pleasant, near Elkton, Christian county, Kentucky, 24th July*, 1819.

DEAR BROTHER H.

I am thankful to you for the Spiritual Songs sent me: They have been attended with a blessing on my grandson, S—d, together with his being with you, and brother and sister C—. Soon after he returned he saw the necessity of supplicating the Lord for his divine pardon; his brother also, and recently he and his brother have been drawn from darkness, and placed in the marvellous light of salvation. Several others of my connections have received showers of divine grace, and others deeply convicted. The Lord is good and bountiful in many parts of this circuit. Our preacher informed me about fifty had been added to the church in five or six weeks, and the work is going on. The harvest is great, but the labourers are few. May the Lord raise up more. They have appointed S—d a *class-leader*, I hope by the grace of God to support him, he will not be a disgrace his profession. Give my love to your dear father and mother, brother and sister C. and all the connections. May we press forward for the mark of the high calling in Christ Jesus our Lord, and meet in those bright mansions on high to join the saints in heaven to sing hallelujah to God and the Lamb."

Some of the Indians in Ohio, the native sons of America are now stretching forth their hands to receive the gospel of peace, and it is said that some of them are indeed patterns of piety!

I may now conclude in the exclamation and exultation of Paul, in recurring to the plan of salvation.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

"For who hath known the mind of the Lord? or who hath been his counsellor?

"Or who hath first given to him, and it shall be recompensed unto him again?

"For of him, and through him, and to him, *are* all things, to whom be glory for ever. Amen."

August 18, 1819. THEOPHILUS ARMENIUS.

THE Editors have received several communications, which, for want of room, they are under the necessity of postponing till next month.

We cordially agree with the sentiments of "A friend of man," and most ardently desire that all Christians may unite in suppressing an evil, (the distillation, sale, and use of ardent spirits) which threatens such extensive ruin; but we think some expressions in the communication partake of too great severity for publication at the *present time*. The sitting of the General Conference is at hand.

Poetry.

MY GRAVE.

HOW sweet in the grave I shall sleep,
While the turf forms a covering so green,
And angels around me shall keep,
Their invisible watches unseen.

Not one in the grave can alarm,
Nor wake there my silent repose;
No fiend with his weapons can harm,
Or there ever my eyelids unclose.

My bones in lone silence will rest,
While my flesh into dust shall return;
Yet secure in Immanuel's breast,
Though lodg'd 'neath the mouldering urn.

But soon that loud voice shall I hear,
And attend its all powerful call;
'Tis Jesus can pierce my cold ear,
And awaken my faculties all.

Then up from my grave shall I rise,
And enrob'd in bright garments so fair,
Shall meet with delight and surprise,
Those pure spirits which dwell in the air.

Then why drops the tear from my eye?
Does reflection thus secretly pain?
Or is it that nature must sigh,
Because she has learned to complain?

Or is it that powerful tie,
Which soft sympathy binds round the heart,
Which makes it so mournful to die,
And for ever unwilling to part?

A friend may still linger behind,
Yet the days at the most will be few,
Ere in heav'n that friend I shall find,
Whose charms will be eternally new.

Then cease all ye dolorous sounds,
Nor tempt me in vain fancy to stray,
Beyond the ethereal bounds
Where melancholy takes her lone way.

The cypres, and yew trees have gloom,
And the willow does sadness express;
But Jesus arose from the tomb,
And enlightens the painful egress.

MIRANDA.

N. York, Oct. 25, 1819.

To the Editors of the Methodist Magazine.

Dear Brethren,

IF you think the following lines on the brevity and vanity of human life, worthy of a place in your Magazine, the insertion of them will greatly oblige yours, &c. ADJUSTUS.

Like as a tale that's quickly told,
Our years on earth we spend:
From stage to stage we travel on,
'Till life's short journey end.

How short, how fleeting, and how vain,
The years of childhood seem!
Like the fleet night they soon are gone,
And vanish like a dream.

Then the gay scenes of youth succeed
Fair as the flowers in May,
When the bright sun his beams emits,
And smiles the fragnant day.

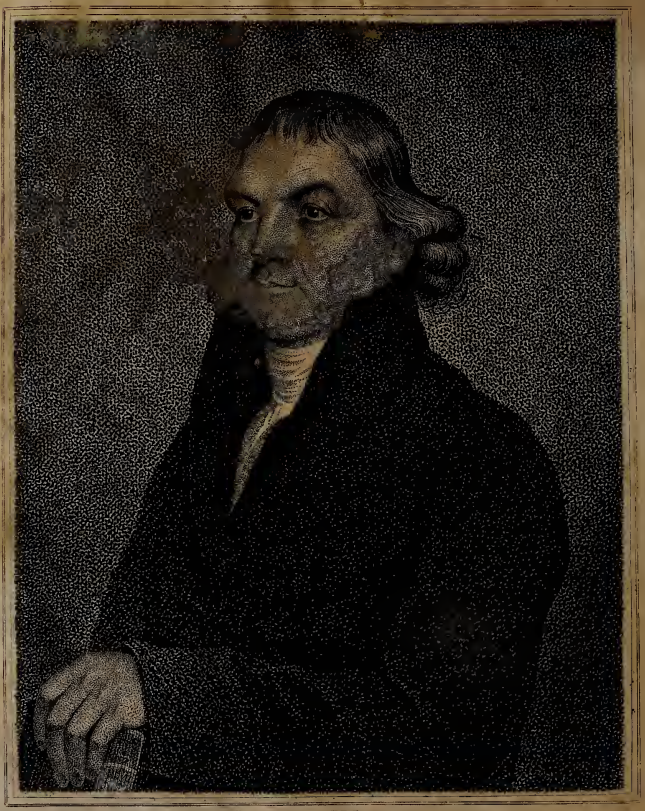
Beauty, and strength, and vigour rise
Resplendent as the morn,
When solar glories from the east,
The verdant fields adorn.

But oh! how soon these charms are lost!
How quick these glories fade!
Vigour, and strength, and beauty fail,
As light gives place to shade.

The scenes of care, and toil, and pain,
In quick advanee come on;
But while we wonder whence they came,
We look, and lo! they're gone!

Then brought to life's last stage we sink;
(Nor friend, nor drug can save)
Affliction brings us to the dust,
And lays us in the grave.

Thus, like a tale that's quickly told,
Our days on earth we spend.
Nor stop in all our rapid course,
'Till life's short journey end.



Engraved by J.B.Longacre
from a Painting by J.Paradise.

REV. WILLIAM Mc KENDREE

Bishop of the Methodist Episcopal Church.

THE

METHODIST MAGAZINE.

FOR DECEMBER, 1819.

Divinity.

ON THE STUDY OF DIVINITY.

(Concluded from page 406.)

CHAPTER IX. *Continued.*

ANOTHER recommendation of the Scriptures is, that they afford the most *awful* and the most *amiable* manifestations of the GODHEAD. His glory shines, and his goodness smiles, in those divine pages, with unparalleled lustre. Here we have a satisfactory explanation of *our own state.* The origin of evil is traced; the cause of all our misery discovered; and the remedy, the infallible remedy, both clearly shewn, and freely offered.—The merits of the bleeding Jesus, lay a firm foundation for all our hopes, while gratitude for his dying love, suggests the most winning incitement to every duty.—*Morality*, admired *morality*, is delineated in all its branches: Is placed upon its proper basis, and raised to its highest elevation.—The SPIRIT of GOD is promised, to enlighten the darkness of our understandings, and strengthen the imbecility of our wills. What an ample provision is made by these blessed Books, for all our spiritual wants! And in this respect, how indisputable is their superiority to all other compositions!

Is any one convinced of *guilt*, as provoking heaven, and ruining the soul?—let him ask *reason* to point out a mean of reconciliation, and a refuge of safety. Reason hesitates as she replies: "The Deity *may*, perhaps, accept our supplications, and grant forgiveness." But the Scriptures leave us not to the *sad uncertainty* of conjecture. They speak the language of clear assurance. God *has* set forth a propitiation. He *does* forgive our iniquities: He *will* remember our sins no more.

Are we *assaulted* by temptation, or *averse* to duty?— *Philosophy* may attempt to parry the thrust, or to stir up the reluctant mind, by disclosing the *deformity* of vice, and urging the *fitness* of things. The Bible recommends no such incompetent succours. *My grace*, says its Almighty Author, *is sufficient for thee: —Sin shall not have dominion over you.* The great JEHOVAH, in whom is everlasting strength, *He worketh in us, both to will and to do, of his good pleasure*

Should we be visited with *sickness*, or overtaken by any *calamity*, the consolation which Plato offers, is, That such dispensations coincide with the universal plan of divine government. Virgil will tell us for relief, that afflictive visitations are, more or less, the unavoidable lot of all men. Another *moralist* whispers in the dejected sufferer's ear, "Impatience adds to the load: Whereas, a calm submission renders it more supportable."—Does the word of Revelation dispense such *spiritless* and *fugitive* cordials? No, those sacred pages inform us, That tribulations are fatherly chastisements; tokens of our Maker's love, and fruits of his care: That they are intended to work *in us*, the peaceable fruits of righteousness, and to work out *for us*, an eternal weight of glory.

Should we, under the summons of *death*, have recourse to the most celebrated *comforters* in the heathen world; they would increase our apprehensions, rather than mitigate our dread. Death is represented by the great master of their Schools "As the most formidable of all evils." They were not able *positively* to determine, whether the soul survived; and never so much as dreamed of the resurrection of the body.—Whereas, the Book of God strips the monster of his horrors, or turns him into a messenger of peace: Gives him an angel's face, and a deliverer's hand. Ascertaining to the *souls* of the righteous, an immediate *translation* into the regions of bliss; and ensuring to their *bodies*, a most advantageous *revival*, at the restoration of all things. Inestimable Book! It heals the maladies of life, and subdues the fear of death. It strikes a lightsome vista through the gloom of the grave; and opens a charming, a glorious prospect of immortality in the heavens.

These, with many other excellencies peculiar to the Scriptures, one would imagine, more than sufficient, to engage *every sensible* heart in their favour; and introduce them with the *highest esteem*, into every improved conversation!

Another very distinguishing peculiarity of the sacred writings, is the method of communicating advice, or administering reproof, by parables. A method, which levels itself to the lowest apprehensions, without giving offence to the most supercilious temper. Yet is as much superior to plain unornamented

precepts, as the enlivened scenes of a well wrought tragedy; are more impressive and affecting than a simple narration of the plot.

It has been very justly remarked, that this eloquence of similitudes is equally affecting to the wise, and intelligible to the ignorant. It shews, rather than relates, the point to be illustrated. It has been admired by the best judges in all ages: but never was carried to its *highest perfection*, till our Lord spoke the parable of the *prodigal*.—Which has a *beauty* that no paraphrase can heighten; a perspicuity, that renders all interpretation needless; and a *force*, which every reader, not totally insensible, must feel.

The condescension and goodness of God are, every where, conspicuous in the productions of nature: He conveys to us the most *valuable* fruits, by the *intervention* of the *loveliest* blossoms. Though the Present is, itself, extremely acceptable; he has given in an *additional endearment*, by the beauties which array it, or the perfumes which surround it.—In the pages of Revelation likewise, he has communicated to us the most *glorious truths*, adorned with all the *graces* of *composition*: Such as may polish the man of genius, and improve the man of worth. Such as highly delight our imagination, even while they cultivate and refine our morals.

Who then would not gladly receive that gracious exhortation: "Let the word of Christ dwell in you richly?" Who would not willingly obey that benign command; "Thou shalt talk of it, when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

When I consider the *language* of the Scriptures, and sometimes experience their energy on my soul, I am inclined to say, "Other writings, though polished with the nicest touches of art, only *tinkle* on the ear, or affect us like the shepherd's reed. But these, even amidst all their noble negligence, *strike*, *alarm*, *transport us*,—somewhat like the voice of thunder, or the arch-angel's trumpet."

When I consider the *Contents* of the Scriptures; and believe myself interested in the promises they make, and the privileges they confer, I am induced to cry out, "What are all the other books in the world, compared with these invaluable volumes? No more than an *entertaining* novel, or a few *prudential* rules for domestic œconomy, compared with a *parent's will*, a *royal charter*, or an *imperial* grant of titles and manors."

All these circumstances remind me of an encomium, most deservedly given to the Bible, which though quite *artless*, is, I think, abundantly more expressive than the most laboured efforts of Rhetoric.—It came from the lips of a martyr, who, be-

ing condemned to die for his inviolable adherence to the pure doctrines of scripture, when he arrived at the stake, and had composed himself for execution, took his final leave in these affecting words, "Farewell sun and moon! Farewell all the beauties of creation, and comforts of life! Farewell my honoured friends! Farewell my beloved relations! And farewell thou *precious, precious Book of* GOD!"

Biography.

MEMOIR OF THE LATE MR. WM. APPLETON.

(Concluded from page 412.)

Of his Sufferings and Death.

On Sunday, June 1, Mr. Appleton preached at Luton three times, and administered the sacrament, which services closed his valuable labours in the church below. He left home on Monday morning, June 2, in a one horse chaise, and in passing through St. Albans, on his way to London, the horse, by a sudden motion of his head, drew the reins out of his hands. Mr. A. apprehending danger, leaped out to recover them, and by so doing broke his leg, and dislocated his ancle bone. He was immediately conveyed to the house of one of our friends, where every thing that was possible was done for his accommodation. Mr. Lusher, who went out last September, on a mission to Canada, and who was at St. Albans when the accident happened, writes to a friend as follows:

"Dear Sir,

"In compliance with your request I here transmit to you a few particulars of the painful, though not unprofitable, interview which I had with our respected brother Appleton, a few minutes after the accident occurred which caused his death. Having spent the Sabbath at St. Albans, I was preparing the next morning to come to Town, when intelligence was brought to the house where I was of the melancholy event. I immediately hastened to our dear friend, in order that I might render him any assistance that I was able. On entering the room, to which he had been conveyed, I found him stretched upon the bed, attended by some of our friends and the surgeon, who was preparing to perform the agonizing operation of setting his dreadfully fractured leg. The scene of suffering which presented itself; the probable consequences which I anticipated, and other considerations, concurred to overpower my mind, that for a few moments I was un-

able to speak. I went, however, to his bedside, and said to him, I am sorry, Sir, to find you in such circumstances. He seized my hand, and with a smiling countenance, and in a manner which I shall never forget, replied, 'The Lord he is God! The Lord he *is* God.' His mind appeared to be perfectly tranquil and happy; indeed, such strong faith, such patient resignation and fortitude, as he manifested during the whole of the painful operation, which lasted full two hours, I had never before witnessed. Contemplating the superlative excellency of our holy religion, as exemplified in the faith and patience of our friend, I could not help saying within myself, 'What hath the world to equal *this?*' The religion of Jesus is indeed the 'one thing needful.' Such was the agony that he endured through the violence that was obliged to be used in order to replace the bone, that, for some minutes he could neither speak nor be spoken to: moments, however, of comparative ease he employed in conversation with me, on the state of his mind, his future prospects, &c. &c. I observed to him, this is one of those mysterious dispensations of Providence to which you have, no doubt, frequently adverted in your public ministrations; one of the 'all things' which you have represented as working together for good to the Christian. He acquiesced, and declared his firm persuasion, whatever might be the *issue* of his present afflictions, whether life or death, it was intended and calculated to promote his best interests: some wise and gracious purpose was to be accomplished. This he repeated several times, and concluded by saying, with pious exultation, 'These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory.' Among a variety of other cheering observations which he made, relative to the state of his mind and his Christian experience, he told me that for some time past his soul had been unusually happy in God; that he had enjoyed much of the Divine presence, both in private and in his public labours. During the last week he said he walked fifty miles to his different appointments; but his pleasures were more abundant than his labours. 'Last night (said he) I was favoured with a most delightful and ravishing view of heaven.' The recollection of this seemed to inspire his soul anew. 'Surely (said he) God has thus been preparing me for this trial. Lord sanctify it: thy will be done.' During those paroxysms of pain, which prevented conversation, he appeared to be engaged in prayer; he felt its necessity, which led him to repeat those lines, with much fervency,

'The praying spirit breathe,
The watching pow'r impart;
From all entanglements beneath,
Call off my wand'ring heart.'

Among his audible ejaculations were the following: 'Jesus; Master, help me. Lord be with me. Grant me patience.' To the surgeon he observed, 'There are no broken bones in heaven, Doctor; there is no pain, no suffering, no sin, no death there.'

'There we shall see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in.'

The surgeon having succeeded, after repeated efforts, in replacing the bone, and having bound up his leg, said to him, 'Every thing that *art* can do for you is done, all now depends upon yourself, that is, upon your constitution, and upon keeping yourself, still and quiet;' but, he observed, that it was a very dangerous case, it was as bad a fracture as could take place. Mr. A. thanked him for his attentions and frankness, and observed, 'I suppose you apprehend inflammation, Doctor? Perhaps the loss of my leg, *perhaps heaven.*' 'I hope, Sir, (replied the surgeon,) your life will be spared.' The cautious, doubtful language of the surgeon excited no alarm in his mind; his own anticipations were in unison with the fears of his medical attendant; although he was persuaded nothing is too hard for God to effect; yet he seemed to think that his work on earth was done, and that his affliction would be unto death. It was while these impressions were on his mind that he repeated with indescribable energy and confidence those lines,

'My soul, through my Redeemer's care,
Sav'd from the second death *I feel.*'

His confidence, I have no doubt, he maintained steadfast to the end. My knowledge of Mr. A. previously to my meeting him at St. Albans, was very slight. To him, I believe, I was altogether a stranger; but the two hours I spent with him were sufficient to convince me that he was a man of God—that the church has lost a pious and useful member and minister, and his family an affectionate husband and father. May we follow him as he followed Christ!—Your's, affectionately, R. L. Lusher."

Mr. Thompson, one of his colleagues, whose attention and kindness was without limit from the time he first saw him till his spirit took its everlasting flight, observes, "About four hours after the accident took place, I was with him myself: when I entered his room he said, 'Brother Thompson I am pleased to see you;' upon my saying so should I have been pleased to see you, my brother, had it not been under such painful circumstances, he said, 'But you know, brother Thompson, a

sparrow cannot fall to the ground without my heavenly Father; I believe my gracious God has permitted this to prevent a much greater evil:' and then with tears, which I thought expressive of the grateful sense he had of the divine goodness, he said, 'Father, I thank thee, for thou doest all things well.' I sat up with him the following night, and about ten o'clock he was seized with a violent sickness, which, with very short intermissions, continued till five the next morning. This, with the pain of his limb, and his great wish to see Mrs. Appleton, rendered the scene one of the most distressing I ever witnessed: but brother Appleton seemed to view it in a different light; he told me that the night before he had been administering the Lord's supper, at Luton, and had made use of these words in his prayer, 'One drop of thy sad cup afford;'* then with an elevation of voice he said, 'and this is but one drop.' Wednesday morning, about nine o'clock, being informed Mrs. Appleton was come, he appeared quite overcome, and said, 'Let me pray that the Lord, my God, may support her; I am afraid it will be too much for her.' After which, on Mrs. Appleton going to him, as soon as he could speak, he said, 'My precious dear wife, it is all *well*, our heavenly Father knows what is best for us, never mind, we shall know all about it by and by.' He was soon after visited by the Rev. Mr. Marshall, a respectable Socinian minister, (of whose kindness we had many proofs afterwards,) who as he entered the room, said, 'My dear Sir, I sympathize with you in your affliction.' Mr. A. replied, 'I thank you, Sir, but this bed is not so uneasy as you may suppose, my heavenly Father has made it for me, and that makes it feel so pleasant: yes, Sir, I have made God my refuge, and under his wings will I remain till this calamity be overpassed.' The doctor, after dressing the wound, said, 'The wound looks more favourable, there is no cause for alarm, Sir.' He replied, with energy, 'Alarm, Sir, there is nothing in death, or in any thing which may go before, or follow after death, that alarms me; my Lord Jesus Christ has disarmed death of its sting, Sir, so that for me to die would be gain."

June 5. Many of his friends from London came to see him, all of whom he exhorted to be serious, saying, "Seriousness becomes us who are hastening to the grave." June 8. Mr. Thompson observes, "The doctor having discovered symptoms of an alarming nature, I stayed with my dear brother through the night: about midnight, when I, with several of his friends, stood around his bed, he requested me to go to prayer, which I did; and then, with uncommon fervour, he prayed himself; after which he seemed overwhelmed with a sense of the divine

*If this was a petition for suffering it was very improper.

presence; and with a voice that might have been heard at a great distance, cried out, 'Praise him, ye angels—praise him, ye spirits of the just made perfect—praise him, all his works, in all places of his dominions—praise the Lord, O my soul.' 'O brother Thompson, (said he) how good the Lord is to favour me, one of the most unworthy of all his servants, with so pleasant a journey home:' then, as though he had the heavenly world in full view, he began singing,

"What are all my conflicts here,
If, Lord, thou count me meet
With that enraptur'd host t' appear,
And worship at thy feet.' "

June 10. A friend says, "Being called to the room of my much respected brother, he looked steadfastly at me, and being informed that I, with another friend, was going to be with him that night, he took me affectionately by the hand, and casting his eyes upwards, said, 'May the Lord Jesus reward you for your kindness.' During the night he expressed himself as being as happy as he could be out of heaven, frequently desiring us to pray, and most heartily and fervently engaging himself. When the sun began to show its lustre in the morning, he began to ascribe glory to God, and to the Sun of Righteousness, and earnestly intreated him to manifest his blessed presence to us again before we parted. I have much reason to bless God for the season I enjoyed with him."

June 12, Mr. Thompson says, "When I entered his room this morning, he said, 'O brother Thompson, I have had a blessed night; my dear wife, who has been with me through the whole of it, has been praying with me, and God has blessed us together, and filled me with his love.' 'Oh! (said he,) my cup overflows! How I love my God! How I love his church! How I love my dear wife and family! How I love the whole world!' Then he repeated,

'Thee will I love, my joy, my crown,
Thee will I love, my Lord, my God;
Thee will I love beneath thy frown
Or smile, thy sceptre or thy rod:
What, though my heart and flesh decay,
Thee will I love in endless day.' "

June 14. He was exceedingly happy. On his receiving a letter from his friend the Rev. Walter Griffith, he appeared much pleased; he said to his wife, after she had read it to him, "Bless the Lord, there you see, my dear, Christ does not leave or for-

sake us, nor our friends forget us. Oh how kind of my dear brother to write to me; read it again, my love, and you must answer it yourself to-day." In the afternoon Mrs. A. said, "My dear, I am going to write to Mr. Griffith, what shall I say to him?" With tears he replied, "Tell him I love him, and that Jesus is very, very precious; and though I am lying on a bed of straw, he makes it as a bed of roses; and if I never see him again on earth,"—here he wept much, saying, "Oh I long to see him just now, to tell him how good the Lord is:" and then with a countenance expressive of his resignation, said, "Well, a little patience, and I shall meet him in heaven, where all our trials are o'er, our sufferings and our pain."

June 15. A friend who sat up with him last night, says, "Such was the extasy and joy of our dear brother Appleton, through the whole of the night, that while I felt, I could not but wonder; I can say, I never spent such a night of prayer and praise in my life; nor ever did I hear one person speak so much of the glory of God; and in such exalted language as is impossible for me to repeat. We had a most blessed season indeed, a time much to be remembered by me; and I believe to our dear brother it was glory begun below. As this was the appointed day for him to be moved into another bed, every one appeared to dread the time; he was asked by his anxious wife whether he met it with fear? He replied, 'Oh no, my dear love;' and with great calmness, said, 'I am in my heavenly Father's arms;' and added, 'but I wish you to be with me.' On her observing she was afraid her feelings would not allow her, he replied, 'The Lord, my God, support you, my dearest wife; and I have his promise, and I know he will, only continue to look to Jesus. Now my dear, promise me that you will not leave me, when the doctors and friends come to move me.' It was a trying time, but he bore it as he had every other pang, with great patience and fortitude."

June 16, 17. He was very faint and low; he frequently said, "Bless the Lord; when I am weak then am I strong: Glory be to God: praise him, praise him. O pray and praise him for ever and ever." At another time, feeling very weak, he said, "When I cannot talk of my Jesus, I shall still look to him and praise him."

June 18. Very dangerous symptoms appeared, and the doctors gave no hope whatever. Mr. Thompson says, "This night I believe I shall *never forget*." He requested the Lord's supper might be administered to all in the house; to this I objected, believing him incapable of enduring the fatigue it would occasion; we however engaged in prayer; after which he took a most affectionate leave of his almost broken-hearted wife, saying at the close, "Look to Jesus, *now*, my dear, and when I am gone, still look to and praise my Jesus; and though we shall

be separated a little while, it is our heavenly Father's will." He then requested his youngest child to be brought to him, the other being from home, which was done a little before three in the morning. The father took the child in his arms, and in a most affecting, solemn manner dedicated him to God, praying if it was the will of God to spare him, that he might carry the gospel to the heathen, and be a Methodist missionary. He then requested me to pray again, which I did; after which he evidently longed to be gone. His hope bloomed with immortality. To give you a description of his rapturous joy is impossible. He sung, "Vital spark of heavenly flame;" and when he came to those words, "Sister spirit come away," he seemed to have the heavenly world in full view. He repeated that verse in our hymn book, "By faith we already behold." After this it pleased the Almighty God, who is represented by the prophet as a refiner and purifier of silver, to increase the heat of the furnace, into which he had thrown his faithful servant; but this only tended to make his end the more glorious:

"Like Moses' bush he mounted higher,
And flourish'd unconsum'd in fire."

He endured the trial, and came forth as gold well purified, and is now where the wicked cease from troubling, and the weary are at rest. His strong and lively faith, his invincible patience, his entire resignation to the Divine will, his love to God and his fellow-creatures, his gratitude for the least assistance, and his deep humility, made him appear to me what I think David meant by a perfect man. He came out of the trial singing, "Glory, glory, glory."

Mr. Jameson, his excellent and worthy superintendent, writes the following short account: "Our late dear brother Appleton preached three times on the 1st of June, at Luton, and administered the sacrament to the Society; which services closed his valuable and pious labours in the church. On the above day his labours were particularly owned and blessed to numbers. Our dear brother was very happy himself, and was evidently much assisted, so as to rise considerably superior in power and zeal above his ordinary labours, which were always sound and good. The circumstances connected with the painful providence I forbear to mention, as you are acquainted with every particular. During our late dear brother's affliction a general spirit of sympathy was felt by the inhabitants; the most lively concern was manifested for his welfare, both by the people and ministers, in St. Albans; several of our own members expressed themselves as receiving such views of religion and the power of Divine grace, as they never had before, from the solemn ex-

hortations and exemplary patience of our dear brother. During his painful affliction, through the whole of which, with the exception of short intervals of sleep, our dear, pious, suffering brother was praying, praising, exhorting or speaking of the goodness of God. His uniform language was 'My Father has done all things well;' and in the most affectionate and affecting way he endeavoured to encourage Mrs. Appleton to look to Jesus, and to cast her care and burden upon the Lord; and wished to draw her distressed mind from the afflictive scene, and direct her to future glory, where he expected to meet her again. On Friday night, the 20th of June, I was with my dear brother; he slept much, but it soon appeared that it was not a refreshing sleep. About two o'clock in the morning he awoke from one of his short sleeps, and with a voice I think twice as loud as I ever heard him speak in the pulpit, he, in a most solemn manner, praised God in nearly the following language; 'Glory be to God the Father, for his mercy manifested to us. Glory be to God the Son, who hath redeemed us by his most precious blood. Glory be to God the Holy Ghost, the Sanctifier. O ye angels of light, assist me to praise him. O what glory! What glory! What glory is this!' As the morning approached, my dear brother became more restless. A little before three in the morning, dear sister Appleton came into the room; the scene now became truly affecting, life appeared to be ebbing out very fast; but Christ was precious—all was peace. Our dear brother, even in these circumstances, endeavoured to comfort his dear weeping partner, and to direct her view to future glory, saying, "In a little time you shall follow me; look to Jesus; and if he will allow I will be your guardian angel and ministering spirit, and by and by will welcome you on those blissful shores, where you shall weep no more.' In the most solemn and triumphant manner he repeated the following passage of Scripture: 'I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live, &c. to the end of the passage. From my first acquaintance with the late Mr. Appleton, I considered him as one of the best of men, an Israelite indeed, without guile: and his Christian patience and entire resignation, his gratitude for the smallest assistance, his blooming hope, and ardent love to God and his fellow-creatures, made him what I think David meant by a perfect man; and his end was glorious and triumphant, as we might expect the end of such a man to be. PHILIP JAMESON."

He exchanged this life for a better, about two o'clock on the afternoon of Saturday, June 21, 1817.—"For him to live was Christ: to die was gain."

"His God-sustain'd him in the final hour;
His final hour brought glory to his God."

Scripture Illustrated.

ILLUSTRATION OF EPHESIANS I. 4, 5, 6.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

As this passage of scripture has produced much contention in the christian world, it may not be improper to examine it with particular attention, in order, if possible, to obtain the true sense of the Apostle. That this may be more easily and clearly perceived, it is needful to observe, that many passages in the Epistles of St. Paul appear to be designed to answer an objection which the Jews urged in opposition to the calling of the Gentiles to the privileges of the kingdom of God. This objection was ostensibly founded on the special prerogatives which the law had conferred on the Jews, and from which the Gentiles were excluded. While the Apostle appears to admit their claim, so far as the law of Moses was concerned, he urges the *priority* and paramount authority of the covenant of grace; being first revealed to Adam, and afterwards confirmed to Abraham, with a special promise that in him, and his seed should *all the nations of the earth be blessed;* and in a masterly manner draws the conclusion, that the law, given *four hundred and thirty years after*, could never disannul the promise, and make it of no effect. In addition to this, he frequently refers to the prophecies of the Jewish scriptures, to prove that God, *from the beginning*, had *designed* to extend salvation to the Gentile world. It was important that this controversy should be settled, in order that the gospel might have a free and successful circulation among the Gentiles. Hence the Apostle, in all his epistles, takes special care to establish the first principle, the *original purpose of God*, embracing the uncircumcision as well as the circumcision: and considering himself as the Apostle of the Gentiles, by the special appointment of God, he addresses them in a corporate capacity, as if he himself were a Gentile.

These preliminaries, rightly considered, will afford us no small aid in ascertaining the import of the passage before us. Immediately after the usual salutation, the Apostle, with a beautiful abruptness, expresses his gratitude and praise to God for the spiritual blessings, in heavenly places, bestowed on the

Ephesians, and on the Gentiles in general; and in the verses under consideration, he shews the *ground* of these blessings; a ground as *ancient* as the economy of redemption: in which economy it pleased God to *make choice* of the Gentiles, as well as the Jews, to be heirs of the grace of life; and according to the tenor of which, he had *predestinated* them to the adoption of sons: that is, had *marked*, *defined*, and *pointed them out* beforehand, as candidates for all the immunities of the sons of God. This is the proper sense of the verb προοριζω from προ before, and οριζω to *define*, *bound* or *terminate*. An analogical view of this controverted passage will afford abundant proof that the above is the true meaning, and that it cannot have any relation to an *absolute*, *unconditional predestination of particular persons to eternal salvation*. Compare the fourth and fifth with the ninth and tenth verses of this chapter. 'Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth; even in him.' Nothing is more evident than that the 'purpose of God' and the 'mystery of his will,' here refer to his gathering together in one all things,' Jews and Gentiles, 'in Christ.' Again 1 Cor. ii. 7. 'But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before (προώρισεν) the world, unto our glory.'

The 'wisdom of God' is here put for the gospel method of salvation, which was hidden, or but partially revealed, especially in relation to its design in extending all its great and blessed privileges to the Gentiles, incorporating them in one body with the ancient people of God, till the ministry of the Apostles made it manifest. Compare the above with the view of the Apostle in Eph. iii. 3—11. 'How that by revelation he made known unto me the mystery, which in other ages (γενεαις generations) was not made known to the sons of men, as it is now revealed unto his holy Apostles and prophets by the Spirit; That the *Gentiles should be fellow-heirs* of the same body, *and partakers of his promise in Christ Jesus, by the gospel*;—And to make all men see what is the *fellowship* of the mystery which *from the beginning of the world* (αιώνων) hath been hid in God, who created all things by Jesus Christ;—According to the *eternal purpose* (Κατα προθεσιν των αιώνων) which he purposed in Christ Jesus our Lord." The purpose of God, in this place, manifestly relates to the Gentiles being made *fellow-heirs*, and *partakers* of the *promise* of the gospel.

From a careful comparison of these texts, which have an obvious reference to one and the same subject, viz. the determination of God, through the mediation of his Son, to save the

Gentile world, it will clearly appear that the Apostle in the fourth and fifth verses of the first chapter is so far from vindicating a particular, personal, and unconditional predestination of individuals to eternal life, that he only asserts this great and precious truth, viz. That God had predestinated the Ephesians, and with them the whole Gentile world, to be *partakers*, and *fellow heirs* (with the Jews) of all the promises of the New-Covenant, according to the *plan* and *conditions* of salvation revealed in the gospel.

The Attributes of God Displayed.

The Utility, Magnificence, and Harmony of the Works of God, as displayed in the visible creation.—Eng. Meth. Mag.

"Jovis omnia plena."——VIRG.

"And yet was every faltering tongue of man,
ALMIGHTY FATHER! silent in thy praise;
Thy works themselves would raise a general voice,
Even in the depth of solitary woods
By human foot untrod, proclaim thy power,
And to the quire celestial THEE resound,
The eternal cause, support, and end of all!"

A partial consideration of the universe is ever apt to dishonour its great Author; but a judicious survey of all the parts, as forming one grand whole, strikingly exhibits a system useful, magnificent, and harmonious. The stamp of an all-wise Being is impressed in the most legible characters on all his works. The good of all his creatures is an end worthy the best, as well as the wisest of all Beings. The various parts of the creation of God are subservient one to the other. The immense chain of being has a vast number of links, each one depending upon the other, and the whole massy chain fastened to the throne of God. Hence in the grand scale of being and existence, there is nothing deficient, nothing redundant. Let not any then pretend to arraign infinite Wisdom, or prescribe limits for the track of Omnipotence. The savage beast we dread, the domestic animal that obeys our will, and the lamb we feed upon, jointly and equally promote the same great end. A Divine power and skill was requisite to the formation of the insect, whose minuteness escapes our notice, as well as in the huge structure of the stupendous and "half-reasoning" elephant. The smallest reptile which we tread upon, answers the purpose for which its existence is designed, as well as the enormous bulk of the whale, which requires a sea to sport in, and yields "rivers of oil." The same creative power that formed the magnificent and re-

splendent plumage of the peacock, gave the bat its form, and the owl the figure which it bears. The American sea-serpent, the prodigious wonder of the mighty deep, is only a greater display of the same power that gave life and being to the shrimp. Every atom and particle, from the most refined substance to the dullest clod, fill up their due place in the order of things, and join together in a beautiful harmony, to form that admirable union which supports the whole. The connection and order of the general series of existence will be as much broken, by striking off one of the lowest, as one of the upper links ; for whatever is taken away, must leave a chasm which nothing but itself could fill up.

" In nature's chain, whatever link you strike,
Tenth, or ten thousandth, bursts the chain alike." POPE.

The mountains, which have by some nice artist been censured as shapeless protuberances, open a much more agreeable variety of prospect than the boundless extent of a flat level, which would rather fatigue than please the eye: but if we consider them as yielding the best and most commodious habitation to a great number of animals, affording the richest storehouse and repository for the fossil kingdom, giving rise to fountains, stopping and condensing vapours, with many other admirable uses, we shall be so far from wishing our globe destitute of these advantageous and majestic elevations, that we must own, their beauty alone would well compensate for their want of use, and the benefits we receive from them make us ample amends for their seeming deformity. The winds, at which some of too delicate a frame are apt to shudder, and which blow in such a variety of directions, and with such different degrees of force, from the gentle breeze that fans the grove, to the destructive hurricane which overturns it, that they seem only fortuitous instruments of mischief, yet are produced by regular causes, for the most beneficial purposes. In their ordinary course they sweep away the stagnant vapours that are grown unfit for the service of the globe, and bring on a fresh succession of purer air. They transport our ships to the remotest regions, and make us partakers of the blessings which are scattered with such wide profusion by a beneficient God over the face of the earth. In their extraordinary effects, when the destroying angel directs the whirlwind where to pour its force, we hear the voice of heaven reading us an alarming lesson of our dependence: yet at the same time, this more effectually clears and purifies the air, and fills our reservoirs with sudden showers. Thus we see, whatever damage may sometimes happen to particulars, from the violence of the

tempest, the whole is by no means able to subsist for any length of time, without the good offices of these excellent agents, which may be called the wings of commerce, and the ventilators of the whole atmosphere. When we survey the grand and stupendous phenomena of nature, we can have no doubt of the benevolence as well as the power and wisdom of their Great Author. For, without his upholding hand

> "———— The great globe itself,
> Yea, all that it inhabit, must dissolve,
> And, like the baseless fabric of a vision
> Leave not a wreck behind."

Every thing around us strongly intimates the gracious interposition and constant energy of God. The snow yields a kindly warmth, and gradual moisture to the ground like wool; and the frost which is scattered upon it, manures it like ashes. (Psalm cxlvii. 16.) Justly is God said, in the elevated language of the Holy Scriptures, "to make the clouds his chariot, and to fly upon the wings of the wind; to remove the foundations of the earth, and make it tremble at his presence." But though we are afraid of the voice of his thunder, and dismayed at his lightning shot forth like arrows, it is no small consolation to reflect, "that fire and air, hail and vapour, wind and storm, are only fulfilling their great Creator's word." To conclude, nothing in the whole chain of being is without its use, because nothing could be created without the concurrence of such infinite power and wisdom; as it is absurd to imagine it should be employed about any thing not productive of some singular good. The same admirable design and contrivance, the same order and harmony are displayed in the brightest characters over every part of the creation, from the fine texture of the mite, to the stupendous fabric of the solar system. Praise, wonder, and gratitude are our province; censure, and correction of the operations of nature will never become us, till a finite creature can comprehend infinity, and one hid in this vale of darkness shall be able to spy out every secret spring that actuates the boundless whole; till he can extend his view

> "Extra flammantia mœnia mundi;" LUCAN.
> "Beyond the flaming barriers of the world;" ROWE.

and take in all that immense ocean of being, of which he himself makes so inconsiderable a part, as would be overlooked by any thing less than that omniscience, and unbounded goodness he so insolently arraigns, and so impotently endeavours to scan.

"Let no presuming impious railer tax
CREATIVE WISDOM; as if aught were form'd
In vain, or not for admirable ends.
Shall little haughty Ignorance pronounce
His works unwise, of which the smallest part
Exceeds the narrow vision of her mind?
——————— Has any seen
The mighty chain of beings, lessening down
From INFINITE PERFECTION to the brink
Of dreary *Nothing*, desolate abyss!

ANECDOTE OF THE EMPEROR ALEXANDER.

To the Editors of the Methodist Magazine.

SIR,

IT has been said of the Christian religion, that "Kings shall be its fostering fathers, and Queens its nursing mothers." How fully this has been verified it is unnecessary to relate, or produce arguments to prove, as few, if any, deny it. It is, however, with great pleasure that we see the mighty Emperor of all the Russias listed under its banners, and lending his powerful aid to spread through his vast dominions the knowledge of those Holy Oracles which are at once the foundation of the whole fabrick of it, and the only sure guide to a perfect acquaintance with it, and enjoyment of it. It has often been asked, "How the Russian court, formerly the most licentious on the Continent, should now be so zealous in promoting the objects of the Bible Society?" A few particulars, lately come to my knowledge, upon this subject, may not be uninteresting to your readers. When Alexander came to the throne, few Bibles were to be found in his empire, and still fewer readers of them. The forms of religion were indeed practised, but its influence was not felt, and the term *Bible-reader* was only used in derision, or as an epithet of contempt. A high place in the church and state (it is said the highest) became vacant by the death of the person who had filled it. The Emperor appointed his favourite and friend, the Prince Galitzin, who had been and was his constant companion, in all his pursuits of pleasure, and who at first refused it, on the plea of his entire ignorance of religion; but this objection was over-ruled by the Emperor, who considered it of no weight. The Prince, on his first interview with the venerable Archbishop Platoff, requested him to point out some book, which would give him a concise view of the Christian religion. The Archbishop, rather surprised at the Prince's professed ignorance, recommended the Bible. The Prince said he could not think of reading that book. "Well," replied the Archbishop, "that is the only book there is, or ever

will be, that can give you a correct view of the Christian religion." "Then I must remain ignorant of it—reading the Bible is out of the question!" was his reply. The words, however, of the venerable Platoff remained upon his mind, and he shortly afterwards privately bought and read the Bible. The effects were soon visible. He was not known to be a "Bible-reader," but his manners were treated with contempt. Every one was disturbed now by the threatened invasion by the French—Galitzin was not so. His companions were astonished. Was he become a traitor to his prince? It was impossible, his loyalty was undoubted. At this important crisis he thought it his duty to acquaint the Emperor with the rock on which he rested unmoved at the threatened danger. He requested an interview; it was granted. The invasion was naturally the first subject of conversation; and next, as closely connected with it, the Prince's conduct. The Emperor demanded upon what principle he remained calm and unmoved, in the midst of universal alarm? The Prince drew from his pocket a small Bible, and held it towards the Emperor, who putting his hand out to receive it, it by some means or other fell, and opened at the 91st Psalm. "O that your Majesty would seek this retreat," said the Prince, as he read the words of the Psalm. They separated. A day was appointed for public prayer. The minister who preached took for his subject the 91st Psalm. The Emperor, surprised, inquired of the Prince if he had mentioned the circumstance that occurred at the interview, who assured him that he had not named it. A short time after, the Emperor having a few minutes leisure, and perhaps feeling the necessity of Christian support, sent for his chaplain, to read the Bible to him in his tent. He came, and began the 91st Psalm. "Hold," said the Emperor, "who told you to read that?" "God," replied the chaplain. "How!" exclaimed Alexander. "Surprised at your message," continued the chaplain, "I fell upon my knees before my God, and besought him to teach my weak lips what to speak. I felt that part of the Holy Word, which I have begun to read, clearly pointed out to me. Why your Majesty interrupted me, I know not." These circumstances made a deep impression on the Emperor's mind, and after the memorable battle of Leipsic he wrote to the Empress, (a virtuous and pious Princess, to whom he had been married soon after his accession, but from whom he was a short time afterwards separated,) to come and see what the Lord had done for him! and since which they have lived in the strictest bond of union and connubial happiness.

With congratulations for the past and best wishes for your future success, I beg to subscribe myself your's respectfully,

R. F.

The Grace of God Manifested.

For the Methodist Magazine.

SHORT ACCOUNT OF MRS. ANN MILLER, OF WHITE-PLAINS, N. YORK.

The subject of this memoir was the late widow of Mr. Robert Miller. He died in the beginning of the revolutionary war, in the autumn of the year that the regular troops landed on Long-Island; also two of his sons belonging to the provincial army, while he had a command at Hurl-gate. Mrs. Miller was left with the charge of five children, at a very critical time, and in a very trying situation. Changes are common to men: whether we travel, or are stationary, we continue not in one stay. Physically and providentially this was the case with the widow Miller: Though the place of her birth was the same with that of her death, for it was not known that she was fifty miles from home during her life time, which was ninety-two years, one month of which she never spent abroad; yet few who travel could tell of more strange vicissitudes. Her house was for some time Gen. Washington's head quarters. Her land was covered with tents; and on an eminence, the highest in all the plains, belonging to her, and overlooking her house in the rear, a permanent fortification was made, so that not a day passed for many years without the noise of war, to which was frequently added the sight of garments rolled in blood. The shrill fife, the sullen drum, the thundering cannon, the hissing ball, the moan of death, with the cries of the wounded bleeding officers and soldiers, were familiar to her. Hundreds of the globular instruments of death were deep lodged around her habitation, without injuring her or her children; neither was her house or field taken by the enemy, though continually girt around and besieged. She lived as in the fire, unhurt, uncontaminated; for while she gave relief to the war-worn soldier, she gave instruction to her children, and was so far successful that she lost not one. Sorrow and joy visited her habitation—her fears for the cause of her country were dissipated, after a long struggle, by a decision in favour of the United States. The cannon ceased—the earth quaked no more under the wheels of death! She lived to see another sabbath without hearing the drum call to arms. Death and life came to her house in quick succession: the echo had but ceased which mocked the wounded stranger, before the voice of other strangers were heard in the land.—One from the south asked permission to rest in her hospitable dome, in the name of the Prince of Peace; and in his name that she would make a little cake of the meal left in the bottom

of the barrel, and one lock of hay to feed his beast, with liberty to tell the nature of his mission, which was that the winter was past—the time of the singing of birds come—the vine with the tender grapes give a good smell, and that the voice of the turtle is heard in our land. It is time to awake. It is day already in the south. Pardon is offered to all sinners who will come and lay down the weapons of their rebellion, and fight no more on the side of sin. The holy spirit opened her heart to receive the word. While some mocked, others would hear what the babbler had to say; but few gave their countenance to those who turned the world upside down. Many talked; but few or none helped on with the work. Mrs. Miller was a nursing mother: she gave water to wash the hands of Generals Washington, Putnam, Lewis, and other officers and soldiers: She provided for the disciples of Christ bread and water—her hands ministered to their wants, by which she became a mother in the church, and an heir of the righteousness which is by faith.

Having experienced peace and pardon from God, through Jesus the Redeemer, she was the more solicitous for her children and neighbours. She prepared her house for meeting, and bore the expense for several years without seeing much fruit, though not altogether without success: some fruit appearing in her friends and neighbours, she was encouraged to bear the expense from hope, experience and love. Though the people about the lines and seat of war were greatly demoralized, after a while the hearts of the Honourable P. Van Courtlandt, and his amiable consort, with some of their children, were turned to favour the cause of Methodism, with other worthies who suffered reproach with the people of God. Let their memory live in the heart of every true Wesleyan Christian.

They met the servants of God (who came from the south,) with bread and water, and enabled the itinerant to hold forth the word of life, till many being wounded by the word and spirit, ceased to rebel. Where this mother in Israel stood ready with the lint to stop the blood issuing from the wounded patriot, but a few years before; now she stood ready with the promises of the word to stop the progress of despair. She who aided the physician to help the body, was aid to the Physician of souls in the glorious work of instructing and comforting sinners. Yea, in her house, they who were all their days before subject to bondage, received freedom through Christ the Eternal Son, and were capable to teach and preach Jesus and the resurrection to others.

Prosperity succeeded adversity. Her fields brought forth a plenteous harvest. Her flocks increased above what is common, and as the house of Obed-edom was prosperous after the ark rested there, so she and her household prospered to a pro-

verb. She lived to see her children's children have children, in great prosperity, both in temporal and spiritual mercies. The beloved cause of Christ to have an abundance of friends, and many to rise up and call her blessed. She never appeared to abate her zeal, or to lose her faith and confidence in the Saviour; but to enjoy the liberty of the gospel till her last moments. Her mental faculties were not impaired, as could be perceived, at any time. She was able to give an answer of the hope that was in her, with reverence and fear. Her hearing was very difficult, which deprived her of Christian conference in some degree: but when I talked with her on the subject of dependance on, and communion with Christ, she was much animated, and expressed her humble dependence on him for present relief and future happiness, by saying, "I go to him in all cases, and tell him all my wants, as a child to a father."

In her last illness she expressed a fear that she might still be detained by recovering, as she had done frequently in like afflictions; therefore she requested her friends and neighbours to pray that she might be taken to Christ this time, as she desired to depart to her best good. So it was she changed the cross for a crown, without one murmur or fear, knowing that God had wrought the blessed work of sanctification in her by the spirit he had given her, by which she was sealed, which is the earnest of the promised inheritance.

Her funeral was attended by a great number of acquaintance, and all her children. An address was delivered in the meeting-house at the White Plains, to a number of different denominations, who sat attentively and heard the Christian liberty read in St. Paul's words, "We know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Few, if any, could doubt, that if there was such a knowledge, Ann Miller possessed it, with the benefits resulting from such a state. She waited as in the temple near two score years, experiencing the liberty of the kingdom, knowing, and having a disposition *to do* the will of heaven, with the ability to perform it, through the grace of our Lord Jesus Christ, to whom be glory forever and ever.

W. P.

Miscellaneous.

Review of the "Report of the Trustees of the Massachusetts Missionary Society," published in the Panoplist, for June 1818.

(Concluded from page 429.)

In noticing the Report in our last number, we had occasion to observe that it had the appearance of misrepresentation in relation to the effect of the labours of the missionaries employed by the Society in the eastern counties of Maine. We adduced the reasons which inclined us to believe that the candid reader, unacquainted with the facts, and remote from the scene of action, would, without any hesitation conclude, that the great revivals of religion mentioned in the Report, were the effect of the labours of these missionaries. A farther, and more critical examination of this extraordinary document, confirms us in the belief of the correctness of the view we have taken of it.—However strong and explicit the expressions in the Report are, we would not say, either that the Missionaries in their communications to the Trustees, or the Trustees in their Report, *designed* to impress the minds of the religious public with a conviction that the revivals of religion noticed in the Report were the effect of these missions. We simply say that the representations given would naturally produce such a conviction. But lest we should be considered as violating the principles of Christian candour and moderation in our remarks, we think it proper to lay before our readers a full and connected quotation from the Report, being a part of Mr. Emerson's letter to the Trustees. "In Winslow appearances are favourable, many are mourning for the desolation of Zion, and have strong hopes that the time is not far distant, when they will enjoy the stated ministration of the word. This is a favourable spot for a missionary station. Here are fewer prejudices against regularly educated ministers than in any other town in this region. The back towns are in a deplorable state, enveloped in darkness, and overrun with error. Winslow then must be an important stand."

"After spending four weeks in these towns," (Winslow and Waterville) "I was directed to go farther up the river, where the field was already white for the harvest. Since I was thus directed, I have laboured in Fairfield, Canaan, Cornville, Athens and vicinity. In these towns the Lord has of late performed a great work. Hopeful subjects of renewing grace have been more numerous in Canaan and Cornville than in any other town which I visited In each of these towns between eighty and one hundred have, in the judgment of charity, lately passed

from death unto life.—Though many are building with "hay, wood, and stubble," yet I believe their "foundation standeth sure, having this seal the Lord knoweth them that are his."

"In Fairfield and Athens trophies of redeeming love are numerous. Though some are "turned aside to vain jangling and many unseemly practices;" yet numbers follow the meek and lowly Jesus, and have professed a good profession before many witnesses." In Fairfield more than fifty have publicly declared themselves to be the Lord's. Several more are hopeful subjects of the revival.

"In Athens more than twenty give satisfactory evidence of piety, and the revival increases. In most of these towns, instances of conviction and conversion, though less frequent than they were, yet are by no means uncommon. Thus the field of my labours has been large, and a great proportion of it white for the harvest.

"Many of them seem so anxious to have missionaries sent among them, that "I bear them record, if it had been possible, they would have plucked out their eyes and have given them to me," to present to your Society as grateful returns for past favours, and as sure pledges that similar favours would still be thankfully received."

If the author of the foregoing extract did not design to have it believed that the work of religion in the towns mentioned was the effect of his missionary labours, we conceive he must have been very unfortunate in his choice of words, and construction of sentences. When he received direction to go farther up the river, the field was white and *ready for the harvest;* which is always the case *before* the harvest *begins*. The harvest then did not *begin* before Mr. E. went there! After naming the towns in which the work had spread, Mr. E. concludes, "Thus the field of *my labours* has been large, and a great proportion of it white for the harvest;" and in language highly pathetic paints the attachment and affection of the people. In all the narrative Mr. E. has been so far from admitting any ministers of other denominations to the honourable participation of the harvest, that he has assigned to them no better employment than sowing tares of the worst kind, or treading down the precious grain, while he was laboriously employed in reaping the whitened fields, binding the golden sheaves, and bearing them to the sacred grainery. For his representation of ministers of other denominations we refer our readers to the Review in our last number, and to the Report. We will only add in relation to this part of the Report, that the blessed revival of religion in the towns before mentioned, had commenced, and was in the full tide of successful progress, under the labours of ministers of other religious denominations, before Mr. E. visited those towns. This being the plain and unde-

niable fact, we submit it to our readers to judge how far the representations in the Report coincide with the candour, charity, and *integrity* of the gospel.

"In every settlement or village, the faithful missionary will find some that love the truth, and embrace the distinguishing doctrines of the gospel." This, taken in connection with what precedes, contains more than an *intimation* that other religious societies neither love the truth, nor embrace the distinguishing doctrines of the gospel. But what is negatively asserted here, is, in various other places, asserted in the most positive manner—"False prophets multiply, and the people love to have it so."—The country, says Mr. Adams, is thronged with a multitude of nominal preachers, who are often doubtless wiser in their generation than those who *preach the truth.* Deceived and deceiving men, putting themselves forth as public teachers, while they themselves need to be taught what be the first principles of the oracles of God,—pernicious errors and delusions, such as are mentioned in the communications now cited, are not confined to the counties of Kennebeck and Somerset. There is too much evidence that in the District of Maine extensively, they are like an overwhelming flood, and that multitudes of the people are carried away with them." We might proceed much farther in our extracts; but the picture is already sufficiently frightful. O ye inhabitants of Maine! how shall Massachusetts give you up to such an "*overwhelming* flood of error and delusion!" Who shall guide your helm of state? Who shall raise you from "moral darkness and desolation? from ignorance, error, and delusion," to a capacity of enjoying the immunities of a free, happy, and independent people? But our subject is too important and serious to indulge in irony. It should here be noticed that the Report, although it pretends to pourtray the state of religion and morals in the Maine, is so far from giving any honourable credit to the labours of ministers of other religious denominations, that it indiscriminately loads them with the most opprobrious epithets,—such as, "ignorant men,"—"sectarian preachers,"—"deceived and deceiving men,"—"nominal preachers,"—"false prophets," &c. These are terms which certainly require the vocabulary of the Andover Theological Institution to explain. It is nothing strange after giving us such a description of the preachers and people of the Maine, that we should be informed that they are "prejudiced against regularly educated ministers." That there are prejudices against ministers (or rather against some of their opinions) professing, and preaching the distinguishing doctrines of Dr. Hopkins, and the Andover Institution, we shall not pretend to deny. Neither will we say that there are not circumstances interwoven with the history of the Independents, or Con-

gregationalists, which have laid a foundation for the establishment of sentiments prejudicial to their influence in that country; but, separate from these considerations, it is very foreign from the character of the citizens of Maine to be prejudiced against a regular education from the highest to the lowest member of society. It is hoped that the author of these strictures may say without ostentation, that having first drank the vital air in that country, and having travelled almost constantly for twelve years in the counties of Cumberland, Oxford, Kennebeck, Somerset, Lincoln, Hancock, Penobscot, and Washington, in a relation which afforded every advantage necessary to an accurate knowledge of the literary, moral and religious habits of the country at large, he certainly is as well qualified to form a correct opinion, as Mr. Emerson, who had been *fourteen weeks* in a *few towns* on the Kennebeck River.

It is a matter of regret, that, while the Trustees surveyed, and so pathetically deplored the forlorn condition of the inhabitants of Maine, and exerted themselves with such extraordinary energy to raise them from the vortex of moral desolation, they had not cast their eyes over the "City of their solemnities," and its vicinity, and dropped their tears over the desolation of Zion, where learned sophistry had so dreadfully eclipsed the glory of our incarnate God. *There*, indeed, they might have found ample employment for their sympathy, their talents, and their zeal. *There* they had occasion to proclaim the cross, and the *efficacy* of the *atoning sacrifice* offered upon it. *There* it was necessary to preach *Christ* and him *crucified*;—to vindicate the *dignity* of his *person*, the brightness of the Father's glory, and his *express image*. From *there* to Transylvania in the west, they might have traced the passage of a *dark cloud*, charged with contents more destructive to the church of God than famine, pestilence, or sword.

It is now time for us to enquire what those "distinguishing doctrines" are, embraced by "some," but rejected by the "great majority" of the preachers and people.

By the distinguishing doctrines of the gospel we are naturally led to understand those great and momentous truths peculiar to the glorious dispensation of Jesus Christ, and by which it is distinguished in particular from the Mosaic economy, from ethicks, and from all the superstitions of the heathen; and, in a word, from all which is comprehended in natural religion. Not presuming to draw the exact line of distinction, we may, without hesitation, or fear of contradiction, consider the incarnation of Jesus Christ, his vicarious sacrifice upon the cross, by which a fallen and ruined world was redeemed from the curse of the law, the pardon, or remission of sin by virtue of this redemption, justification from the guilt of actual transgression by faith

in the Son of God, and the agency of the Holy Spirit in enlightening our understanding, convincing us of sin, renewing our nature and witnessing with our spirits that we are the children of God, as the distinguishing doctrines of the gospel, to which we may add, the resurrection of the dead. If these are understood to be the "distinguishing doctrines of the gospel," we believe it will be extremely difficult to find, not to say a great majority, but a very small number, either preachers or professing Christians in the district of Maine, who will not most cordially subscribe to them; and we believe that the greatest exception would be on the part of the ministers and members of congregational churches, with reference to the agency of the Holy Spirit; and even *there* charity inclines us to hope we should find but few.

But if the distinguishing doctrines of the gospel are comprised in the following quotations, viz. "The decrees of God are his eternal purposes, according to the counsel of his own will, whereby for his own glory he hath foreordained whatsoever comes to pass."

"The decree of reprobation consists in *God's determination to fit* a definite number of mankind for damnation."

"In *forming characters*, God exercises neither justice nor injustice"—"He forms the unholy character that he may damn the person who possesses it."

"God was the author, origin, and positive cause of Adam's sin."

"It is impossible to account for the origin of evil upon any other hypothesis, than this, that God is the efficient agent, the GREAT FIRST CAUSE of all sin."

"By immediately acting upon the heart with energy to produce the volition, God produces every sinful act."

"The fall has *neither impaired* nor destroyed any of the powers or faculties of men."

"Men have lost none of their ability to obey his commands by the fall." "They are as really able to obey every divine command as Adam was when he came out of the forming hand of his Maker."

"Impenitent sinners are as really possessed of strength, or capacity to love and serve God, as saints."

"Their total depravity is of a *moral* nature, and entirely distinct from their *moral powers*."

We say, if these be "the distinguishing doctrines of the gospel," we believe a very small proportion of professed christians in the Maine "embrace" them: and lest infidelity should triumph, and the glory of the everlasting gospel be eclipsed, it is devoutly to be wished that the number of *such* believers may diminish daily.

It is not a difficult task for metaphysical refinements, in the view of superficial observation, to establish positions, equally repugnant to the oracles of God, the principles of reason, and the dictates of common sense.

"I would observe in general, (says, Mr. Holt,) that God is gathering in his elect." It appears then, that even in those "regions of moral darkness and desolation," God had an *elect* people; such, we hope and trust, as the scriptures describe—'Elect according to the fore-knowledge of God the Father, *through sanctification of the Spirit unto obedience*, and sprinkling of the blood of Christ;' of whom it may be said, 'Who shall lay any thing to the charge of God's Elect? *it is God who justifieth*" *them.* And shall not God avenge his own elect, *who cry day and night unto him?*" Elect of God, *holy* and *beloved.*" Now, if Mr. Holt found *such* an elect, sanctified through the spirit unto obedience, justified of God, crying day and night unto him, holy and beloved, there must have been some "burning and shining lights" in Bloomfield and its surrounding "region of moral darkness and desolation." But if he found an *elect* of a different character from that drawn by Christ and his apostles as above, it would certainly be no unimportant acquisition to ascertain by what marks they were distinguished from the common mass of sinners,—the world that lieth in wickedness.

Having in view the distinguishing characteristics by which Jesus Christ and his apostles have designated the *elect* of God, we confess ourselves at a loss to determine the true import of this extract from Mr. Holt's communication.

But waving this rather obscure passage, we notice with pleasure that in Dartmouth, and vicinity, the power of divine grace has been displayed in calling the *out-casts* and *reprobates* into the liberty of the *elect* children of God. "In a communication from Dartmouth to your Trustees, the Committee represent the shower of divine influence to have been 'sudden and plenteous;' and the effects to have been most striking, and as they are almost constrained to express it, 'Tremendous.' "*It has reached a people*" they say, '*who have been to the people of God like the wild boar of the forest.*—The power of divine grace has been displayed in breaking down the opposition of those who were *confirmed in habits of vice and sin*, and in correcting their vicious habits; also in taking young sinners, diffident and ignorant, and disposing them to speak forth the praises of the Saviour. We have seen that their tongues were loosed. We have heard their hosannnas to the son of David."

In this account we notice a train of evangelical sentiments, and interesting facts; and have no doubt but the labours of Mr. Crocker were abundantly blessed; and we sincerely pray that many more may be converted to God through his instrumental-

ity, as seals of his apostleship, and stars in his crown in the day of the Lord Jesus.

What farther notice we take of the Report will be of a more general nature. In the leading features of this document we discover a striking similarity to various reports and addresses which have made their appearance in the course of a few years last past. These communications, which have almost entirely originated with the Congregationalists in Connecticut and Massachusetts, with an extraordinary coincidence of words and sentiments, agree to represent these United States in the most deplorable and forlorn condition, in relation to religion and morality, and the dreadful and alarming deficiency of the means of religious instruction. Indeed we shall not exaggerate when we say that some of these publications, sanctioned by signatures which should give currency to nothing but *truth*, have represented our country in a condition little preferable to savage barbarism, and have even descended to arithmetical calculation to ascertain the number of souls destitute of the means of religious knowledge; and the product is enormous indeed! When it is recollected that the Congregational ministers and churches are almost entirely confined to the New-England States, —that they are scarcely known in the great and populous cities of the Middle and Southern States, and that they have few, very few adherents in the extensive region of the west, we humbly conceive that the liberality with which they have issued and circulated these publications, partakes, in a considerable degree, of that self-esteem and ostentation which are generally apparent where party interests have a powerful influence over our opinions, and our actions. It is very possible, however, that some of the most exceptionable features of these publications may have originated from sources which give them a claim on the candour of apology.

Young men with all the stiffness and rigidity contracted in an Academy or College,—their Theological sentiments, and ecclesiastical habits formed by the models furnished in their preceptors and their authors; and at the same time possessing that lively conviction of their own superiority, which is not unfrequently the handmaid of the *Diploma*.—With this coat of mail they are prepared for the combat and the victory. With hearts beating high in anticipated success, they quit the long frequented retreat of Andover or Yale, and venture abroad into the world: but so soon as they pass the line which divides the New-England from the Middle and Southern Sates, they find themselves in a state of things entirely new. The influence of civil authority in matters of religion is widely different. The bonds which unite the Christian pastor and his flock are bonds of duty, of affection, and of love. No bond, no obligation, no

contract which subjects the hearer to the seizure and sale of his goods, and the imprisonment of his person, under the execution of a ministerial tax-law. Here he finds that the legislative authorities, conscious that they can never make Christians, seem determined not to make hypocrites; and leave religion to stand on its own foundation, without incorporating a single stone from the whole mass of human jurisprudence.

The forms of worship, and modes of church government are different from those to which they have been subject from their infancy; and they meet with a certain freedom of religious *sentiment* and *action*, which forms a striking contrast to the maxims of their theology, and the principles of their education.

Under such circumstances, it is very natural for the mind, fully persuaded of the rectitude of its own habits of thinking, to suppose that every variation of sentiment and practice, is proportionally a departure from the right line of truth; and then, without the aid of a miracle, they perceive themselves surrounded with an "extensive region of moral darkness and desolation,"—a "moral wilderness," where "ignorant" and "deluded" mortals offer their superstitious devotions upon altars inscribed "To the UNKNOWN God." Soured with disappointment, and awake to all the painful sensibilities which imagination is capable of inspiring, they draw the picture of moral wretchedness and ruin in their communications to their employers, and the trumpet sounds "long and loud" to summons sufficient strength to "undergird the ship."

From such representations, the citizens of this vast republic are gravely informed on the pages of a clerical Address,* that

* Address of the Rev. Lyman Beecher, Chairman of the Committee of the Connecticut Charitable Society for the education of indigent pious young men for the ministry.

This extraordinary Address, calculates the population of the state of South-Carolina at 415,115, and allows the whole state but *thirty-six* ministers qualified to preach the gospel, leaving a demand for "*three hundred and seventy-nine* additional ministers, to supply a *destitute* population of *three hundred and seventy-nine thousand, one hundred and fifteen* souls"!

"The population of Georgia," says Mr. Beecher, "is 452,083, while in the *whole state* there are not more than *ten* ministers who are qualified to preach the gospel; leaving *four hundred and forty-two thousand, four hundred and thirty three* of the population of that state *destitute* of such instruction as God has decided to be proper for the salvation of men"!

We will give no comment on these quotations, but leave our southern readers to form such opinions as will naturally arise from comparing them with the *truth*. We will, however, insert an extract from the Southern Evangelical Intelligencer, which we believe to be entitled to *as much* credit, to say the least, as Mr. Beecher's Address.

"The following is, as nearly as we can ascertain, the number of ordained ministers in South-Carolina:—German Lutheran, 6; Congregational, 7; Episcopal, 22; Presbyterian, 49; Methodist, 100; Baptist, 109.

"The number of churches of each denomination, may be estimated with tolerable correctness, as follows: Congregational 9, German Lutheran 18, Episcopalian 18, Presbyterian 98, Baptist 170, Methodist 300.

there is no Christian nation on earth so deplorably destitute of the means of religious instruction and improvement as this country.

We can scarcely conceive how it is possible for sober and reflecting Christians to believe that such publications can ultimately promote the interests of the Christian cause. And when we view them passing into foreign journals, and strengthening the bulwarks of the enemies of our national improvement, prosperity, and happiness, we are constrained to consider them as preposterous, and of very unhappy tendency. Such documents may evince the zeal of their authors, and serve for a time the too obvious designs of their circulation; but misrepresentation, by whatever authorities it may be sanctioned, will ultimately lead to disappointment, repentance, and disgrace.

"Seceders and Roman Catholics are not included in the above estimate, the number of whose ministers or churches we have no means at present of ascertaining.

"Of communicants in the above churches the following is the best estimate that can be made out, and probably is not very remote from the actual fact.—German Lutheran 600, Episcopal 1200, Congregational 1500, Presbyterian 10,500, Baptist 14,000, Methodist 16,000. A considerable proportion in most of these denominations are coloured persons."

Asking pardon for dissenting from Mr. Beecher's judgment, and believing that the various religious denominations, and the good citizens of South-Carolina are capable of judging for *themselves* relative to the qualifications of their religious instructors and pastors, we perceive that Mr. Beecher has made a *mistake*, (leaving out of the account the Seceders and Catholics) of 259 ministers in South Carolina; and we presume that in calculating for several of the States, (for instance Georgia) the *mistake* must be still greater. It is not our province to determine the competency or incompetency of men who fill the sacred office, in the different religious denominations in the United States; (and we have yet to learn who gave Mr. Beecher that authority) but we do not hesitate to assure that gentleman that among those ministers proscribed by his *assumed* prerogative, and unprecedented dogmas, men might be found, whose talents, learning, and piety would not disgrace the most popular pulpit in Connecticut.

For the Methodist Magazine.

DR. ELY'S REVIEW OF "METHODIST ERROR" REVIEWED.

No. II.

MESSRS. EDITORS,

I SHOULD be very unwilling to undertake the vindication of all that Dr. E. states that he saw, at the Camp-meeting which he visited. It would be an impracticable task: unless, indeed, I were to assume the principle that "God, from all eternity, did unchangeably ordain whatsoever comes to pass." Then, with those who admit this principle, I would argue thus:

God, from all eternity, did unchangeably ordain whatsoever comes to pass.
But then these things came to pass; (as Dr. E. states;)
Therefore, God ordained them.
Again: Whatsoever God ordains must be right.
But God ordained these things:
Therefore, these things must be right.

I can see no flaw in these arguments, unless it be in the principle which constitutes the major term of the first, on which they rest. But as to those who hold that principle, I confess the conclusions appear to me to be irresistible.

When, or where, this Camp-meeting was held, Dr. E. does not say. This is certainly a matter of regret, as it might otherwise have been subjected to farther inquiry. But *if* he has given a fair and candid account of it;—*if* he was not keener sighted in the evil than the good;—*if* he has not taken more pleasure in relating the former than the latter, then I will certainly agree that it was at least an *extraordinary* meeting.

That there have been irregularities and imprudences at some Camp-meetings, to which just exception might be taken, their warmest advocates, I presume, will not deny. Yet, taking all the Camp-meetings which have been held, together, they think that the evil has been greatly over-balanced by the good: and, indeed, that the evils which have been really witnessed at some of those meetings, have not been caused or originated at them, but only brought to light. The same people who have been *their* disgrace, would probably have been equally a disgrace to society, had their been no Camp-meetings upon the face of the earth.

Dr. E. insinuates that at the Camp-meeting which he visited, there were "tables loaded with ginger-bread and gin, all around the rough paling which fenced off the holy ground from the common woodland." How did the Dr. know it was *gin?* Or, if he found this out at *one* table, how did he ascertain it "all around"? Again: When told on the spot that he had seen nothing immoral or indecent in all the Camp-meeting, he pointed, he says, "to the grog-tables that surrounded the camp, and to the sutlers of the establishment." Strangers to the Methodists and their discipline, who may read this, will doubtlessly infer from it that these things are a part of their Camp-meeting *establishments*. But what is the truth? Was this gin brought there, or were these tables set up and loaded with it by the Methodists? Did they sell, or buy, or drink it, or countenance the abomination? Do they not exert themselves to prevent such nuisances, by procuring the controul of as much ground as they can around their camps, and absolutely prohibiting any such

thing within the compass of their authority? And as to the fact, —if Dr. E. saw, at this Camp-meeting, tables loaded with gin all around the rough paling which enclosed the camp, he saw more than I have ever seen, or ever heard of at any other.— There have, indeed, been miserable creatures who have annoyed many of those meetings by selling liquors on the public roads leading to them; and in some instances on some adjoining lands, of which the managers of the meetings have not been able to procure the controul. But why should the Methodists be any more responsible for this, than Dr. E. is for the ten thousand abominations which are daily and nightly practised within an equal distance of his church? Does he take equal pains to prevent them? then let him be equally guiltless; and if he be without sin, let him cast the first stone.

"The most favourite place," for Camp-meetings, Dr. E. asserts, is "in the vicinity of a large city." I assert the contrary: and the contrary is so notorious a fact, that I know of no apology which can be made for this assertion of Dr. E., unless it be that of ignorance of the subject:—a very insufficient one, by the by, for a Reverend Reviewer, who indulges himself in bespattering his neighbours so freely.

The one which he visited, was held, he states, "within a few miles of several churches, and a village which could have accommodated all the persons present." This may have been the case in that instance. But in general, no church or churches near, could hold half the congregations which assemble on those occasions. Dr. E. thinks, however, that "the pews of a church" were "not so agreeable to the mass collected."— This may be: and it is one of the very reasons why we do not confine ourselves to the pews of a church. We are obliged to take men as they are; and if we cannot get them into the pews of a church, we think it better to get them together somewhere else, than to let them perish for lack of knowledge, from too rigid an adherence to established forms. By this means, we doubt not, many of the poor have had the gospel preached to them, and many publicans and sinners thereby have been called to repentance, who probably never would have heard it in the pews of a church. Dr. E. might have made the same objection to our Lord's detaining multitudes of men, women, and children, three days, in a wilderness or desert, adjacent to their cities, villages and synagogues. (See Matt. xiv. 13—21. and compare Mark viii. 2.) It is true, these multitudes had neither tents nor provisions of their own, and the disciples thought it would be best to send them away the first evening, that they might go into the villages and buy themselves victuals. But Jesus thought differently. And let me ask, had they been fur-

nished with tents and provisions, would this have made their meeting any more criminal?

"But that accommodation," continues Dr. E. "which might be had in separate bed-chambers—was not so agreeable to the mass collected, whatever it might have been to the preachers, as tents full of straw, on which all descriptions of persons lay promiscuously." What he intended to insinuate of the Preachers, I shall not undertake to determine. But did any one, except himself, ever see a Camp-meeting at which all descriptions of persons lodged promiscuously together on the straw of the tents? I appeal to all the world to say, and demand the *time* and *place*.

The "commingling of black and white" which our Reviewer speaks of, will be differently regarded, I am aware, in different regions; and I shall not trouble you or myself, at present, with any disquisitions, religious, political, or philosophical, concerning it. But I will take the liberty to say, that at all the Camp-meetings which I have attended for thirteen years past, in Pennsylvania, Delaware, Maryland, and Virginia, this is a thing which I never witnessed; except, perhaps, in a few instances of a few persons only, casually and contrary to rule. For it is well known that at all our Camp-meetings, there is always an express rule against such commingling; and that our Camp-grounds are laid out on a plan expressly to guard against it.

Equally novel to me, and I imagine to most of your readers, is our Reviewer's account of "the constrainers," or persons "employed"—yes,—*employed:*—for what? why—*to compel men to come into the circle*"! Who informed Dr. E. that they were employed for this purpose? and by whom were they employed?

But, above all, Dr. E. seems to have been most intently prying into the affairs of the women, especially of the young women. He noticed particularly "a very large woman, with rosy cheeks." "Some of the young women" says he, "we saw took pains to fall backwards, in a favourable position." How he ascertained that they took *pains* to do it, we are left to conjecture.—But the finishing touch of his picture is his representation of "a prostrate young woman," with "a young teacher lying with his arm over" her, "while addressing scripture to her ear"—"or something else," as he insinuates in another place. These are very *wonderful* things indeed! although one would hardly have supposed that they were suited to the taste of the Dr.'s readers. It must be very evident, however, how greatly he has given himself the advantage of us, when he lays the *scene* nowhere, nor gives us the *Dramatis Personnæ*.

To what degree the Doctor's *vision* may have been affected by the disorder of his *optic* nerve, it is impossible for us to calculate: but certain it is, from his own account, that his nervous

system in general, must have been in a very perturbed state; for he tells us himself that he had no sooner entered on the Camp-ground, than his very "hair bristled up with an involuntary nervous affection;" and there is no probability, from the succeeding details, that this affection had in the least subsided before he left it. How long it was after the events, before the account was written, we have no means of determining; nor whether Dr. E.'s nervous affection had increased or diminished in the meantime; nor how it influenced him in writing. Neither can we determine, precisely, how much of oratorical *embellishment* may decorate his description, of which a *soberer* and less *fanciful* writer than himself, might have been disposed to strip it.—What allowance, for instance, we are to make for this same "bristling up" of his hair;—for his mathematical calculation of the posture of persons in prayer, "with half the body elevated from the ground, at an angle of about thirty degrees;"—(what had become of the other half we are not told, but it would seem that their vertebræ must have been like snakes', one half lying flat on the ground, and the other elevated,)—the "living palisade" formed by "the dancing circle of new converts;"—the "pig-pen," metamorphosed immediately, by as *elegant* a figure at least, into a "basin;" and that, too, a basin of a very singular composition; "whose *rim* was a *moving circle* of discordant and impudent *address*"! &c. But if any, even of your numerous *Methodist* readers, Messrs. Editors, ever witnessed such a Camp-meeting as this, according to the account of it exhibited by Dr. E. I assure myself that there will be found a sufficient sense of decency left, even among them, to "desire never to see" *such* "another." And if they can agree with our Reviewer in nothing else, that they will agree with him at least in his concluding prayer:—"From such vanities" (as he describes,) "May the Lord deliver all that call upon his name!" To which I shall most heartily respond, AMEN!

Washington, (*D. C.*) *Oct.* 12, 1819. J. EMORY.

Religious and Missionary Intelligence.

To the Editors of the Methodist Magazine.

Somerset, Ohio, Sept. 1, 1819.

DEAR BRETHREN,

Inclosed I send you an imperfect description of a camp-meeting held on Fairfield circuit, Lancaster district, state of Ohio. The meeting commenced near Somerset, on the 26th of August, and ended on the Monday following, 29th. If you see

proper to insert it in your valuable Miscellany, you will confer a favour on your friend and brother, E. RICHMAN.

The auspicious morning at length arrived, and we repaired to the sacred grove, and pitched our tents. The calmness and serenity of the weather, with the luminous rays of the rising sun, inspired us with hopes that we should be favoured with an agreeable time during the meeting. Divine service commenced at three o'clock, in the afternoon, and continued with little or no intermission until late in the evening. After the first sermon, a circle was formed, and the mourners, with suitable persons to talk and pray with them, were admitted. The Lord began to work in a powerful manner, and many were brought from nature's darkness to the marvellous light of the gospel, and were enabled to rejoice in the rock of their salvation. The evening preaching was omitted in consequence of the scarcity of preachers, a circumstance that we feared would greatly militate against the prosperity of the meeting; but the Lord was better to us than all our fears: several preachers came during the meeting, and Bishop Roberts was accidentally, or rather providentially, detained among us for a few days. He preached nearly every day during the meeting; and his labours, with those of his brethren in the ministry, were singularly beneficial. Sinners were awakened, and the cries for mercy were heard in almost every direction. During the intermissions, the children of God were engaged in singing and prayer within the circles formed for the reception of the mourners, and their labours were not in vain; for on these occasions the power of God was graciously manifested; liberty was proclaimed to the captive, and joy and peace to the disconsolate soul—the bands and fetters of sinful slavery were broken asunder, and many were initiated into the glorious immunities of the sons of God. In the night season the scene was truly delightful; there were no breezes to disturb the candles, and no cold winds nor chilling damps, to render it very uncomfortable. The silence of night was, indeed, frequently interrupted by the groanings and lamentations of the broken hearted sinner; but to a pious mind these were not unpleasant sounds. The sons of Belial assayed to disturb us, and thought to cover the turpitude of their crimes with the sable shades; but that God who was with his children, knew their designs. One who came on purpose (as he afterwards stated) to spy out our liberties, and turn our manner of worship into ridicule, was arrested by the mighty arm of Jehovah, and brought to see his deplorable situation, and the absolute necessity of a change of heart.

By this time the work became pretty general, and the sound of rejoicing and the voice of mourning were heard from every quarter of the encampment—here might be seen the aged father

with streaming eyes prevailing on his son to seek the Lord, and there the pious mother, with all the tenderness of maternal affection, soliciting her daughter to flee the wrath to come: in short, a universal yielding seemed to prevail: even the most stubborn sinners were melted into tears. On Monday morning the parting scene took place. The presiding Elder requested all those who felt themselves sinners, and who desired an interest in the prayers of the preachers, and more especially those who were the children of religious parents, to manifest that desire by coming forward to the stand. In an instant they were flocking from every direction, with sorrowful countenances, and uplifted hands, earnestly entreating the servants of God to remember them at a throne of grace. The sight was truly affecting. From the little boy of ten or twelve years of age, to the hoary head, the cry was incessant, pray for me, pray for me.—From this place we went to a spot, selected for the purpose, to commemorate the dying sorrows of our Lord and Saviour: it was a solemn and impressive time—our cups ran over with joy and gladness, and our hearts enlarged with gratitude to God, for his unspeakable goodness in the salvation of a lost and ruined world. Nearly six hundred persons partook of the symbols of the body and blood of Christ; and we have good reason to believe that there were that number present who had tasted of the good word of grace, and the powers of the world to come. It is thought that we are perfectly safe in our conclusion, when we say that about one hundred and fifty souls were converted to God, and a far greater number who went home under deep awakenings of mind, and with sorrowful reflections, and a sincere desire to escape that death which never dies. The gospel chariot is advancing gloriously. Oh that God may push on the victories of his cross from the rivers to the ends of the earth.

To the Editors of the Methodist Magazine.

Savannah, (Geo.) Sept. 17, 1819.

Dear Brethren,

Although we enjoy not so general a revival of religion, throughout the whole Conference, as has formerly blessed us; and in some circuits, the work of grace, may even seem to be but in a very languid state of progression, yet does our Immanuel triumph and the cross prevail. Yes, it is now the language of many, "God hath visited his people;" and in some of our more favoured circuits, there are manifested a power and a fulness of grace, which in the same places, have never been surpassed.

The presiding Elder of this district, in reference to a Camp-meeting lately held in Warren circuit, (Ga.) thus speaks—"It

was such an one, we all say, as we never saw before. I am generally thought to be largely under the mark, when I say there were one hundred whites converted at it. More than two hundred have already joined the church, the fruits of this meeting."

In the same letter, he adds,—"Warren circuit, is in a flame throughout. Augusta, (Geo.) is looking up; six or eight were converted there within the last week."

The presiding Elder of the Broad-River District, (S. C.) under date of the 7th inst. says, "I have held two great and good Camp-meetings in this district. The first was held in Reedy river circuit (S. C.) at which, the Lord gloriously poured out his Spirit, to the convincing and converting of many souls. Old christians were revived; and no tongue moved in opposition.

"The second began on the 26th of August, in the Sandy-river circuit, (S. C.) numbers were convinced and converted. After this Camp-meeting, our Quarterly meeting was held in Columbia, (S. C.) The Lord was with us in truth and power: the people were all attention, and many of them in tears, seemed engaged with God in prayer. At the lovefeast, ten whites came forward and joined the church, and at the holy Sacrament of the Lord's Supper, sixteen more. Some blacks have also joined. We have pleasing prospects in this town. The Lord has done great things for us, and we are looking and praying for still greater things."

A revival of religion, wheresoever it may exist, is always matter of exultation and joy; but to those who are acquainted with the town of Columbia, the present revival there, must be regarded with more than a common interest.

Columbia is the seat of learning, as well as of the government of South-Carolina; and our solicitude for the prosperity of religion in that place is greatly heightened, upon account of the very many youth of both sexes, who, from every part of the state, repair thither to be educated. Many of these frequent our church, and we may hope, will partake of the benefit.

In relation to them, the probable results of a gracious change, carry us far beyond the immediate subject. We delightfully imagine the awakened sensibility and the rising contrition of a distant parent, weeping over the interesting letter of a newly converted child. The heart thrills with emotion, to contemplate the easy diffusion of the spark thus kindled through the whole circle of immediate friends. We anticipate too, the fruits that are to follow, when, in after life, a fixed character of virtue, of amiableness and of worth, shall have made the man or the woman a blessing and a praise.

Your very sincere brother,

WM. CAPERS.

Poetry.

CHRISTMAS.

MORTALS awake, and hail th' auspicious morn,
Which patriarchs sought, and kings desir'd to see;"
For lo! the Son appears, a Saviour born,
And earth receives th' incarnate Deity.

Immanuel, God with us, his name declar'd,
Reveals the counsels of th' eternal mind,
And angel hosts on lightning-wings prepar'd,
Proclaim the godhead with our nature join'd.

That *humble form* which *now* the manger shows,
Amid the crowd of Bethlehem's gazing throng,
Shall reign triumphant o'er his mightiest foes,
And kings and nations shall his praise prolong.

Him, King of kings, let heaven and earth proclaim;
For through him earth and heav'n are reconcil'd;
Saints on your altars write your Saviour's name,
And bring your off'rings pure and undefil'd.

Behold, ye nations, your deliverer come!
The *long desir'd* restorer of your peace:
Shake off your fetters, burst your midnight gloom,
And claim through him your purchased release.

Behold in him a ruin'd world restor'd;
Behold in him the light of nations rise:
His name through earth and sea by all ador'd,
Shall be the savour of your sacrifice.

Before him idol gods shall prostrate bow,
And all their vanquish'd priests confess his name;
His arm shall lay their tow'ring temples low,
And from their altars sweep the unhallow'd flame.

His servants cloth'd with everburning zeal,
And arm'd with weapons temper'd by his skill,
Shall make their giant foes their weakness feel.
And all their vanquish'd ranks with terror fill.

The east and west, the north and south shall meet
With one accord, directed by his light,
To raise their banners at their Saviour's feet,
In holy league against the powers of night.

Almighty Jesus! lead thy armies on;
Advance thy standard, vindicate thy claim,
Till Abraham's sons, and gentile tribes shall own,
And *all* ascribe SALVATION to thy name.

DEDICATION HYMN.

FATHER of mercies, deign to hear
The humble tribute of our praise:
This temple at our hands accept,
Our hands which now to thee we raise.

Though heav'n be thine eternal throne,
And earth thy humble footstool made;
Thy power, and majesty, and strength,
In all thy mighty works display'd.

Though angel hosts before thee fall,
And fill thy courts with loftier songs;
Yet let this house be thine abode,
And fill our hearts, and fire our tongues.

Oft as thy people tread thy court,
To hear thy word, and sing thy praise,
O, let them find thee in the midst,
And prove thy all-sufficient grace.

Thy servants who thy truth declare,
Anoint and quicken from above,
That they their calling may fulfil,
With holy zeal, and fire of love.

Let sinners who their hearts have steel'd,
And long refus'd to hear thy voice,
Here feel the terrors of thy law,
And in thy pard'ning grace rejoice.

Within these consecrated walls,
May Zion's converts multiply,
And generations yet unborn
Unite thy name to glorify.

O, may our hearts, from earth set free,
Thy hallow'd temples still remain,
Till this dark vail of flesh shall fall,
And we our house eternal gain.

For the Methodist Magazine.

BREATHING AFTER IMMORTALITY.

OH! how I long to quit this mortal shore,
And in those boundless regions to explore
New scenes of wonder, glorious and sublime,
Where rising prospects with new beauties shine:
To see my Saviour, clasp his godlike feet,
Veiled in silence near his flaming seat;
Behold his pierced side which bled so free,
And view the wounds which once he bore for me.
This glorious transport soon I hope to know;
I feel the fire within my bosom glow:
I shall e'er long behold my Saviour God,
And walk those burnish'd streets the saints have trod;
There join the choir, lost in th' effulgent blaze,
And with the throng, loud alleluia raise.
Roll on, ye wheels of time! and rapid fly:
Ye seraphs wait, and waft me to the sky;
Sick of these tasteless joys of sense below,
I pant to rise, and higher raptures know.
This ardent love elates and burns my heart,
And such divine emotions does impart,
That should death come, he has no sting for me—
He comes to set my captive spirit free.
Hail first-born sons of light, now hov'ring round,
While Jesus' name is heard amid the sound;
But O! ye never, never can enjoy
Redeeming grace, which does my tongue employ.
The blood, all-cleansing, has not been apply'd,
To wash your spotless robes, by sin ne'er dy'd.
'Tis man, immortal man, alone can feel
The precious balm his wounded soul to heal;
He can appreciate, he can sing the praise
Of Jesus love through never-ending days.
Soon as my spirit quiv'ring takes its flight,
To bask in beams of uncreated light,
My theme begun, will then forever be
'Twas Jesus died,—'twas Jesus died for *me*,
That name, so precious, does my soul inspire,
With an immortal flame of pure desire:
I pant for life, for immortality,
And all the fulness of the deity;
To see the infinite, and claim the prize,
The crown of glory, which before me lies.

MIRANDA.

New York, Nov. 15, 1819.

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